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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

CONTENTS—BHADRAPAD 1968.

PAGE.

I. Excavations in Kasia; the Scene of Gautama Buddha's Death:—By Pandit Ganga Prasad M.A. 131

II. Scientific Origin of Some Popular Customs:—By Professor Mahesh Charn Sinha B. A. M. Sc. ... 142

III. The Ethical Foundations of Society and the Arya Samaj:—By Professor Bal Krishna M.A. ... 150

IV. Radium and Radio Activity:—By "Vigayanand" 154

V. Mr. J. C. Oman on the Arya Samaj and its Founder—A Review:—
By Mr. G. A. Chandarvarkar. 164

VI. Reviews and Notices 175

VII. Criticisms and Discussions—Physical Science in the Vedas:—By an "Indian Nationalist" ... 185

VIII. Notes 189
i. Nelson's Encyclopaedia
ii. Encyclopaedia Britannica and the Arya Samaj.
iii. The Hindu University.

IX. The Gurukula Samachar. 194

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. V. } BHADRAPAD 1968. { No. 3.

Excavations in Kasia; the Scene of Gautama Buddha's Death.

About a year ago quite a stir was caused by the discovery of some relics of Lord Buddha at Peshawar, or *Purushapura*, the ancient capital of Kanishka, the great Buddhist Emperor of India. The excavations made in Kasia (District Gorakhpur) are in some ways even more important, and if they have not excited the same amount of interest, it is partly because they have been going on for years, and have yielded their fruits only gradually. An account of them will perhaps not be un-interesting to some readers of the *Vedic Magazine*.

The Buddhist books in Pali say that Lord Buddha gave up his mortal coil, or (to use Buddhist phraseology,) attained *Parinirvana* near Kusinara, (Sanskrit Kushi Nagra), the Capital of Molla Kings. His body was cremated near the coronation hall. The Kings of no less than

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seven places, including Kapila-vastu, Vaishali etc. came to claim a share of the sacred ashes of the great teacher. The Malla King would not surrender them. The other Kings prepared to make war. But a wise Brahman, named Drona, impressed on the Kings the folly of fighting over the remains of a man, the sole mission of whose life was to preach the gospel of peace to all mankind. His wise counsels prevailed, and the eight Kings divided the holy ashes and bones among them. The urn which had contained the ashes was given to Drona; while charcoals went to the Maurya King who arrived later. Thus there were originally built eight *Stupas*, containing the relics of Lord Buddha. Tradition says that Asoka the Great who made Buddhism the state religion of India, had the relics taken out of seven of these eight *Stupas*, and divided them into 84000 portions which were sent to all parts of the then civilized world with his Buddhists missionaries. Thus arose in different parts of the world numberless *Stupas* and *Dagabas,* some of them magnificent ones, containing tiny fragments of the relics of this great master.

Of all these numerous shrines four were naturally considered the holiest and came to be recognised as the principal places of Buddhist pilgrimage. They were:—

(1). *Lumbini grove*-to mark the place of Buddha's *birth.* The place has been identified with *Ruenniu Die* in Nepal state, about four miles from the boundary of the Gorakhpur District, and about eight miles from the site of Kapilavastu. There is an Asoka pillar here with the following inscription:—

देवानां पियेन पिय दसिना लाजिना विसति वसाभि सित्तेन ।
अतन अगाच महीयते हिद बुधे जाते शाक्यमुनीति ।
सिला विगड भी च कालापित सिला थेभे च उसापापिते ।
हिद भगवान् जातेति लुमिनि गामे उवलिके कते ।
अथ भागिये च ॥

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"King Piyadasi (Asoka) favourite of the gods, in the 20th year of his reign, came himself and worshipped saying, "Here Buddha Sakya-Muni was born." And he caused to be made a stone representing a horse; and he caused this stone pillar to be erected. Because here the Glorious one was born, the village Lummini has been made free of taxes and recipient of wealth."

There is an image showing Buddha being born out of the thigh of queen Mayadevi.

(2) *Buddha Gaya*—to mark the place where Gautama attaind to Buddha-hood. There is at this place an image of Buddha seated in contemplation under a Banyan tree (called the bodhi tree.) A tradition says that when thus seated he was attacked by Mara (or the Devil) with his host. Buddha extended his hand to Earth for help. The mother Earth came to the rescue of her true son who was in turn to rescue her from many evils which then prevailed in the world. Mara was baffled. Gautama continued his contemplation, received the light which comes therefrom, and became "*Buddha*" (or Enlightened.) It is in this attitude that the image shows him.

(3) *Benares*—to mark the place where Buddha preached the first sermon of his new faith,—*new* as it appeared to the people of his age, but in reality as old as the hoary Vedas. The place has been discovered at four miles from the present city of Benares and is known as "Sarnath" after a Shiva temple of that name standing there. There stand two *Stupas* and a whole monastry has been unearthed yielding an *Asoka* pillar of exquisite workmanship and many other interesting finds which give to the spectator an idea of the excellence attained by architecture and sculpture in ancient India, and also of the manners and customs of that age. There has been found an image of Buddha standing with a wheel, which is called *Saddharma chakra*, the 'wheel of true religion'.

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It is of course symbolical of the fact that here it was that Buddha set the wheel of his pure faith in motion, the wheel which was to revolutionize the religious life of India, and indirectly of the whole world. No one who goes to Benares should miss the opportunity of paying a visit to this sacred place. Government have recently created a museum on the site in which the numerous things found in excavations will be placed.

(4) *Kushinara or Kushi Nagar*—to mark the place where Buddha attained *Nirvana*. This is the only place out of the four about the identity of which there has hitherto been a controversy.

But I think the explorations carried out at Kasia so far establish its identity with Kushinagar beyond reasonable doubt. The Chinese pilgrims Fa Hien and Huin Tsang always so well informed, have left us a full description of Kushinagar and the temple and monastries which existed there at the time of their visit.

Kasia forms the head quarters of a Sub-division in the District of Gorakhpur and is situate 34 miles N. E. of Gorakhpur, and 21 miles from Deoria, the nearest Railway Station. Nobody dreamed what precious things lay hidden there before 1860. There stood two *Stupas* one near the Ramabhar lake close to the Kasia—Deoria road, and the other about a mile to its west. There were several mounds and heaps of debris near the western *Stupas*. The only image that was not hidden under the surface was that of Buddha or rather Budhisatva sitting in contemplation. It is 10½ ft. in height and is carved in black marble. Its nose was cut—the work of some iconoclast apparently. At the foot there is a tablet with an inscription. Only a portion of it is legible, the rest having been erased by villagers who found it convenient to sharpen their scythes by rubbing them over it! And such is our ignorance of our own great men and things that the people

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of the vicinity did not know anything about the image or the place! They supposed it to be the image of some fabulous prince *Matha Kaur* and to this day the place is known as *Matha Kaur Ka Kat*. It was a European who first pointed out that it was the image of Buddha, and that the place marked the site of some Buddhist shrine or monastry. The late Professor H. H. Wilson gave a hint that it might be Kushinagar. Sir Alexander Cunningham, Director General of Archaelogy for India, gave it as his opinion that the place was Kushinara. In 1877 his Asstt. Mr. A. C. L. Carleylle visited the place. With the description of Kuhsinara given by Huin Tsang in his hand Mr. Carleylle foretold that if the place was Kushinara the mound close to the western *Stupa* must contain the gigantic statue of dying Buddha mentioned by the Chinese pilgrim. The mound was excavated and the work had not gone on for long when lo! the gigantic statue of Buddha was discovered "with head northward and feet southward lying as if asleep" exaclty as Heun Tsang had described it so many centuries before. Persons who were present at the time have told me that Mr. Carleylle actually leapt with joy, gave liberal rewards to the diggers from his own pocket, and got the image and the temple repaired at his own expense. A stone slab with an inscription to this effect was placed in the interior wall of the temple.

This discovery naturally created great interest in the place. In 1894 Sir Antony Macdonnel, Lieutenant Governor of these Provinces, deputed Mr. Vincent A. Smith I.C.S. (then in active service) to visit the ruins and submit proposals for their explorations. Mr. V. A. Smith visited them and expressed an opinion that the place was not Kushinagar. But he recommended excavations on the ground that it was certainly the site of some important Buddhist shrine. It was the authority attaching to the name of Mr. V. A. Smith as a scholar of Buddhist antiquity that made the

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identification of Kasia Agani a matter of doubt, and a subject of controversy.

It was in the cold weather of 1904—05 that the excavations recommended by Mr. Smith were commenced. They were conducted by Dr. J. Ph. Vagel Ph. D. Superintendent of Archaelogy, (now Director General of Archaelogy). The first year's excavations yielded little or nothing of importance. In the next year, 1905—06, a whole monastry was unearthed. It showed traces of an older monastry which yielded important finds and which appears to have been destroyed by fire in the 5th century probably by the Huns who invaded Northern India about that time. Since then the work of exploration has continued each cold weather, (having been interrupted only in 1908.) and several other monastries have been laid bare which belonged to widely different periods. The net result is that the shrine is a very old one. Among 12 copper coins found in 1904—05 there were no less that 8 of Kanishka's period (*i. e.* 1st century.) The present *Nirvana* temple and the colossal recumbent statue of Buddha appear to have been made in the 5th century probably when the shrine was restored or rebuilt after its destruction by the Huns. For there is an * inscription on the statue in characters which were in vogue in the Gupta period *i. e.* about the 5th century. The statue is exactly as described by Huin Tsang who visited Kushinager in about 63 6 A. C.

It was only a few months ago on 10th Feb. 1911 when His Holiness the Dalai Lama also happened to be in Kasia on a tour of pilgrimage, that the Stupa close to the

* Almost the whole of the inscription is legible and has been deciphered. It shows that the statue was restored, and was the gift of Haribala the then abbot of the great monastry. It reads देय धर्मोऽयं महाविहार स्वामिनो हरिबलस्य प्रतिमार्षा (?) यं घटित दिने..... मो (?) स्वरेण The name of the sculptor is not ligible.

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Nirvana statue being excavated, there were found in it a copper plate and some relics which might probably be genuine relics of the Lord Buddha. The copper plate bears an inscription which has yet to be deciphered. It is in Gupta characters. Only a portion is engraved and the rest written with some ink or other material which has been spoilt by lapse of time, deposit of rust, and corrosion. With the plate there was found a copper jar containing a number of precious stones, pearls and coins containing the name (so far as it has yet been deciphered) of King *Kumar Gupta*. A number of clay seals have also been found with the inscription श्रीकुमार गुप्तस्य "belonging to Shri Kumar Gupta" or श्रीकुमारामायत्य "belonging to the minister of Sri Kumara." It is, therefore, not improbable that the present *Nirvana* temple and the *Stupa* close to it were built by some Gupta King of the name Kumar about the 5th century. If the inscription on the copper plate is not irretrievably damaged, it will when deciphered most probably confirm this. I had the pleasure of seeing this plate by the courtesy of Dr. J. Ph. Vagel who visited the excavation on the 20th of March 1911 and has taken the plate with him in order that it may be cleared of its rust and corrosion with proper caution so that the writing may not be further damaged during the process.

In the jar there was found a copper tube inside which there was a silver tube and inside this silver tube there was a small gold tube containining something like dust. This is believed to be the relic of Lord Buddha and it has been sent to the Chemical Examiner for examination.

The most important finds for settling the question of the identification of Kasia, are a large number of clay seals found in different parts of the excavation and bearing an inscription श्रीमहापरिनिर्वाण माहाविहारी पार्य्य भिक्षुसंहस्य "belonging to the noble (Arya) community of monks of the great monastry of Great Decease."

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Clay seals with this inscription have been found in thousands. In one clay seal there is the representation of a coffin lying between two *sal* trees with the inscription given above. This corresponds with the tradition that Gautama Buddha breathed his last in a *sal* grove, and there are *sal* trees still growing about Kasia. In another clay seal there is the representation of a funral pyre with waving flames and the inscription श्रीमुकुटवन्धमाहाविहारी भिक्षक संहः "the community of monks in the great monastry of coronation hall." This tallies with Huin Tsang's account of a second monastry situate near the coronation hall of Malla Kings in Kushinager; and it is probable that it marked the place where the body of Buddha was cremated, as the monastry of "the Great Decease" or महापरिनिवार्ण marked the place where Buddha breathed his last. The former was probably situate in the vicinity of the other (or the eastern) *Stupa* near Ramabhar lake and about a mile from the *Nirvana* temple. The excavations on this site have been commenced only this year, and have not yet made much progress.

I had the pleasure of being stationed at Kasia for some months in 1906—07, when excavations were going on under the immediate supervision of Dr. Vagel, and many were the curious and interesting finds that I used to see. The discovery of the above mentioned seals in large numbers seemed at first a conclusive proof in Dr. Vagel's opinion of the identity of the place with Kushinager, the reputed scene of Buddha's death. But no die of these seals or impressions has been found, while there has been discovered the die of a seal with an inscription श्री विष्णुद्वीप विहारी भिक्षू संहस्य "belonging to the community of monks of the Vishnudipa monastry". This casts, in the opinion of Dr. Vagel, some doubt on the conclusions at which he had arrived. For it might be argued that the original die must be found at the place to which it belonged; while seals or impressions might have been received with letters and packages from

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some other monastry which was the monastry of the Great Decease. To this it might be replied that in the excavations of no other Buddhist shrine (*e. g.* at Runniu Die, Buddha Gaya, Banares, Sravasti) have any clay seals with such inscriptions been found. If they were received affixed to letters and packages it is singular that there should have been no communication between the monastry of *Purinirvana* and other great monastries of Buddhists, while they should have been received in thousands in this particular monastry. *Vishnuduipa* monastry might have been the name of a third monastry in or about Kushinagar for the ruins of several have already been discovered and extensive ruins still remain unexplored. There is a village of the name of Bishanpura (or Vishnupur) at about a mile from Kasia. In any case the die of *Vishnuduipa* is only a solitary specimen, and it can hardly rebut the very strong and almost irresistible presemption based on the discovery of the colossal statue of dying Buddha exactly as it was seen and described by Huen Tsang at Kushinagar in the 7th century, by the large number of clay seals described above, and by other evidence which need not be detailed. In 1906—07 Dr. Vagel found in the excavations a piece of stone which was evidently a fragment of some large slab of stone with an inscription. Among the letters appearing on this piece are 3 letters कुशन "Kushana" and it is possible they are part of the word कुशनगर 'Kushinagar'. No other pieces of the slab have yet been discovered.

The *grounds on which Mr. V. A. Smith disputed the identity of Kasia with Kushinagar were chiefly based on certain points of dis-agreement between the accounts of Kushinagar as left by the Chinese pilgrim and the

*"The remains near Kasia, the reputed site of Kushinagar" by V. A. Smith I. C. S. Printed at Government Press Allahabad 1896. Also *Journal of the Royal Asiatic society* 1902 p. p. 139—163.

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existing conditions of Kasia in respect of some topographical details and of the distances and bearings from Sumbrin grove and Benares. On similar grounds Mr. V.A. Smith rejected Sir Alexander Cunningham's identification of *Saravasti* with Set Mahet in the Gonda District. But recent excavations at Set Mahet and the inscription found there have conclusively proved that it is the site of ancient *Saravasti*. The fact is that the Chinese pilgrims, however exact in other matters, do not describe the bearings with great precision, (describing for example, a direction as easterly where it is really southeasterly); that distances travelled in a region which was full of hills and forests are very very much liable to be over-estimated and misjudged, and that topographical details vary considerably after a lapse of centuries.

There is thus not room for much doubt that Kasia is the same place as Kushinagar visited by Fa Hien in the 5th century and by Huin Tsang in the 7th century A. D., and the traditional site where Buddha breathed his last. The excavations are not yet over and will go on for sometimes from year to year each cold weather. Till they are complete, one may not be very positive about the result. But the evidence so far forthcoming in favour of the identification is, I will venture to say, *decisive* for ordinary minds, though perhaps it may not be *conclusive* for archaeological experts. It is to be hoped that the inscription on the copper plate discovered in Feb. 1911, (if it is at all capable of being deciphered) will throw light on the question, and may possibly set the controversy at rest.

For the present the Buddhist world has accepted the identification so shrewdly made by Sir Alexander Cunningham in 1861—62, and so well borne out by the excavations made since 1904—05. A number of pilgrims from Assam, Burma, Ceylon, Siam and even from China and Japan visit the shrine in each cold whether, and seek ins-

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piration from the sight of the place where the great master preached his last beautiful and soul elevating sermon and breathed his last. And well might they do so! I remember the thrilling emotion which I felt when I first visited the shrine in December 1906, and realised that it was here that the lips of the great teacher from which words of love and charity, peace and goodwill had gone forth to all mankind without distinction of caste, creed or colour,—words the echoes of which still resound in distant climes and still give peace and consolation to more than one-half of the human race,—closed for ever! Since then I have paid several visits to this hollowed place, and have always felt a charm which constitutes the holiness of all holy places, and which when coupled with an excessive reverence for the place or the image apart from the sacred associations which it raises in the mind, slowly passes into what we call "superstition" or "idolatry". The transition is sometimes imperceptible. The Buddhist pilgrims have coverd the whole image of Buddha with leaves of gold and have hung up richly embroidered and gilt cloth over it. The Burmese Buddhists have also erected near the temple a good Dharmasala which is open to all pilgrims and visitors.

The Tathagata knows the straight path that leads to a union with Brahma. He knows it as one who has entered the world of Brahma and has been born in it. There can be no doubt in him [Lord Budha]. Struggle must be, for all life is a struggle of some kind. But he that struggles must look to it lest he struggle in the interest of self against truth and righteousness [Lord Budha].

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Scientific Origin of some Popular Customs.

II.

There is another custom among the Hindus of regarding silk and wool as being holier than cotton fabric. It certainly looks like a superstition to regard one fabric holy and another unholy, and what makes it most preposterous and intolerable is that this distinction is observed only in eating, for instance if you wear silk or woolen apparel you can eat with your clothes on, if you wear cotton you have to put it off when you go to dine. But superstition about eating with clothes on or without clothes apart, let us find out the real reason which lies at the bottom of this preference for silk and wool in comparison with cotton fabrics.

A little experiment in a hot summer season will show that if you wear cotton clothes they begin to smell perspiration much quicker than do the silk clothes. That this property of silk was known to our ancestors and must have guided them in the selection of their wearing apparel, is evidenced by the custom and tradition of regarding it holy and sacred up to the present time. But how it was incorporated with chowka philosophy later on is not known.

Similarly we find that the old usage of the people of this country is to clothe themseves in white. Except for those who have imitated or acquired western tastes, the majority of the people still are accustomed to wear white clothes—the women regard it as a custom to wear white mantle over ordinary clothes.

At the time of marriage, some white sheets are sure to be sent to the parties concerned. During the Holi fes- white clothes are presented, when a death takes place the mourners use white cloth. There must be some reason-

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able ground on which this predeliction for white clothes is based. It seems to us that this preference is due to the fact of the ancients knowing the conduction property of the white color. They knew that white cloth did not absorb the heat of the sun easily nor did it allow the heat of the body to pass out readily and hence was most suited for clothes both for summer and winter.

There is another old custom of washing the feet. When we were young we used to go for visiting the Kali Temple of Lucknow and to hear the Kathas almost every day and were often annoyed at the insistence of the door-keeper that the shoes and socks must be kept outside and the feet must be washed before sitting on the floor of the temple for hearing the Katha. We were extremely irate at this superstition of the Hindu society; for we thought that our people were foolish and inconsistent to allow leather in the cap to go in the temple but to bar it in the shape of the shoe.

Irritation turned into exasperation when once the a pair of shoes was actually lost outside as there used to be no one to look after the shoes of the Shrotas and worshippers. Hence we condemned very much the gross superstition which was responsible for this annoyance. When we went to Japan we were horror-struck at some places where we had gone to visit the old Budhist temple. We had to undergo the same drill of taking out the boots and socks before entering the temple, while in some old and time-worn temples, the tottering silver-haired Pujaris could not be satisfied with this drill alone and insisted that the feet must be washed before entering their temples. We attributed this again to the same superstition which was characterestic of the Indian people. But there was one consolation, viz. in Japanese temples one could invariably find a man outside the gate who was responsible for the visitor's boots.

When we went to America we were glad to notice

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that this drill was over and that we were no longer required to put off the shoes outside the churches. It is true sometimes in the rainy season we had to use rubber over-boots which were to be put off at the threshold of a gentleman's room in order to save the carpet and the decorated floor of his inner chambers. We also noticed once a class-fellow of ours putting a handkerchief in one of his boots as he was stepping inside a house to see a girl. We asked him what he meant by that? He said "kid, you don't know how fastidious some of these girls are, they smell rotten eggs from our socks sometimes." We at once understood what he meant because, we ourselves had noticed that owing to long continued wearing of socks and boots from morning to night they sometimes smelt offensively. But then this defect did not trouble much in a cold country where tight boots more often than not covered up the scent, and if required the handkerchief process answered splendidly.

And never since till lately did this subject present itself to us. Not long ago we had an opportunity to visit a most decent assembly of the people in Delhi. It was a gathering of thousands of people and the audience sat on the carpet right after the Indian fashion.

There in the very heart of the city of Delhi which was once the most civilised and fasionable capital of India I noticed with regret the change that had come over Indian society, within one decade.

It was noticed that some of the visitors went over the carpets with their boots on, while others took the shoes in their hand and kept them by their sides all the time. The result of this unwholesome mingling of the Eastern and Western customs was quite evident.

This stepping over the carpets with shoes on after the European fashion and sitting on the very same carpets after the Asiatic fashion made all the available seats most

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filthy and unworthy of use. The filth, dirt, and germ-ridden street dust brought over by the shoes—for very few visitors had come on gharries and had clean and shining boots —were deposited on the carpet without the smallest consideration for manners, purity, and hygiene. But this was not the only outcome of the rude and inharmonious amalgamation of the customs of the East and the West, for there was to be seen another most intolerable scene in the same assembly. Of those who had the sense and the decency to leave their shoes outside, many were seen wearing socks, especially on the platform were gathered many men of note and distinction, wealthy Mahajans, Rai Bahadurs, Duputy-Collectors, Pleaders, Professors and advanced college folks.

No sooner were a few people gathered together, than a stench of half-rotten eggs was felt and every one began to slip a bit away from his neighbour considering that it might be due to close sitting in hot weather, but more people arrived and with them more socks, some dirty, some worn out, some tattered, some brand-new, some freshly-used full of starch and egg coating. The stinking smell grew more and more in volume, and the turning of the noses was fairly seen on every side. The warmth due to numbers, the excess of carbondioxide owing to the exhalation of so many people added to the langour and discomfort of the place and all this served to make prominent that *tanno-ammoniacal egglike smell* emitted from the socks just taken out of the boots. It is a smell which can not be mistaken even when mixed with other smells, for like cream it is above the surface or like kerosine oil can be marked out in any mixture.

The cat was out of the bag at last, when a clean dressed magnate arrived with a handkerchief wet with lavender, a turban woven with gold and with a white snow-like chaddar in his hand.

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But apparently he had forgotten to change his socks or perhaps thought that dirty socks did not matter much as they were under the boots out of the sight of the public. No sooner did he pass by on the floor to reach the stage than it seemed that the very spring of the *tanno-ammoniacal egglike smell* was thrown open; and the poor people sitting at that place looked like poor mountain wanderers who were treated only with the marshy stinking grass and moss at the foot although they could see that the top was rich with fragant flowers, and was all brilliant with colors.

There was no mistaking the sock smell now, and some people at once hid their feet with clothes some what covered them with the skirt of their coats, some took out the socks and sat over them, some trusted them to their pockets and some discovering that a mere removal of the socks was not enough went out to wash their feet. This was confined to a few on or near the stage, the rest seemed to be habituated to it and apparently did not betray any signs of agitation beyond turning the nose once or twice.

It was on this occasion that I thought of the underlying wisdom of that rigid custom of washing one's feet before treading the Katha floor.

We can not refrain from making a remark right here that some customs have a deep meaning behind them and it is no good disturbing them unless something better is to supersede them. Even Europeans living in this country and noble Americans to whose liberality of heart and love of scientific learning we personally owe so much are sometimes apt to make mistakes. We have been told that the European officials in this country insist that their Indian visitors should leave the boots outside the Verandah though they may wear their socks just the same. I heard an American missionary, who is very popular among

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the officials, saying that they only mean to make the people of India keep to their own old custom of keeping out the shoes outside respectable places; and another man saying that the officials disallow the boots simply because they are full of dirty rubbish and germs. But none of these arguments can bear close scrutiny; for if the idea is to observe the old orthodox custom, the unbuttoning of the shoes alone is not sufficient, but if hygienic considerations are to prevail even then the taking out of shoes alone does not answer the purpose: for if such class of people call upon the high officers at all whose boots are full of dirt and germs, it is most likely that their stockings would be much more obnoxious than their shoes—as dirty sweat-saturated, cotton stockings full of *tanno-ammoniac* odors are apt to contain more germs than the sundried, sand-coated and air-bathed shoes of the poor pedestrians.

Hence we are inclined to think that either the old European way of well-fastened boots may be allowed intact or the old Indian way of doffing the shoes and washing the feet may be adopted, for the forced mixing up of both the customs is as much repugnant to the feelings as it is unscientific and unhygienic.

While writing about hygiene, the practices of using *datun* naturally suggests itself. In India it has been a custom from time immemorial to clean the teeth by a *miswak*, it is rather a religious injunction and is followed as such by the poor and the ignorant till to-day. Yet there are many Hindus who have left off the *miswak* under the impression that it is only superstition and counts for nothing. But the scientific value of *datun* has been now generally recognised in the West so much so that in some parts of the United States the tooth-brush has been forced by law on the soldiers of the regiment The law does not mention the time of using the brush and therefore many people in the

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West use the brush in the afternoon to keep up the letter of the law.

Not only does this custom imply the existence of high class hygienic knowledge among the ancient Hindus, but it also signifies the advancement of plant chemistry among them—for almost all the twigs recommended to be used as *datun* possess antiseptic, antiparasitic, astringent, or styptic value. *Charcoal* is the tooth powder of the Hindus, from time immemorial, yet it is only recently that science has discovered that charcoal is an absorbent of gases and hence a very good agent for removing the bad smell of the teeth and the gums.

We had always a notion that there was not much of moulding and smelting of metals in ancient India in the sense in which it is found in the modern West. But this doubt too was completely removed during our visit to Delhi where we had an opportunity to see the pillar of Prithviraj as it is called.

It is a pillar about twenty-one feet high, with a diameter about a foot and a half. It is so solid and strong that even the barbarous strokes of the enemy have not been able to destroy it, though they have left a few deep scars. But what is most remarkable about it, is the moulding of it and our surprise is increased the more when we realise that such pillars can not be moulded by any workshop in India even to-day. Let us imagine the huge furnace which the ancients knew not only how to make, but what is more important, how to use—and use so successfully. It also gives us an insight into the knowledge of metallurgy possessed by them for no one can melt iron on a large scale who has not a thorough acquaintance with the melting art of the moderns. Again it is impossible to melt materials for such a big pillar unless the modern centrifugal fans worked by engines are available. It, therefore, seems wonderful that they could accomplish such a

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feat. That either they had the modern paraphernalia of the mechanic's art, or they knew some simpler process to do the same work is the conclusion we are compelled to arrive at. But this is not all. The manufacturers of the pillar were evidently not satisfied with only moulding the great monument, but they thought of the future rusting of it and thus with the help of the splendid knowledge of chemistry which they must have possessed, they contrived to make it such that even after the lapse of so many centuries, the pillar stands untarnished, unoxidised and unrusted.

After seeing such a convincing proof of ancient mechanical art, it is impossible to be sceptical any more and we have naturally come to the conclusion that the ancients did possess even mechanical appliances of remarkable excellence.

Looking at these instances, to which many more may be added, we can not but come to the inevitable conclusion that many of the ancient customs of the Hindus have some scientific basis: though a few of them in course of time have degenerated into mere meaningless forms and some like the chauka system have been grossly abused. To us it appears that there are many things still lingering in the midst of the Indian people of great scientific value, which if rightly enquired into, will add greatly to the happiness and comfort of the world.

Looking at the marvellous remains of some of the architectural, mechanical, and other arts, we can never honestly say that the ancient Hindus had not done much in this direction and that any mention of wonderful things in their literature and traditions can be nothing more than a myth, and that the allusion to the existence of advanced science in the past by the speakers and writers of to-day is due to nothing more than pseudo-patriotism.

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The Ethical Foundations of Society and the Arya Samaj.

(Continued from the Faisth issue.)

EVILS OF NATURAL SELECTION IN HUMAN SOCIETY.

Why should not this heart-rending destruction happen, when neither man nor mind is responsible for it? Whether the sufferings caused to animals by this struggle for life are real or not, I can not say, but I know this for certain that if this same principle were to have free play among the human species, it must cause incalculable suffering. It must be destructive of all that is best in human nature. Do you want to see, gentlemen, the extinction of pity, family affection, compassion, humanity, spirituality, charitable emotions, altruism and cosmopolitanism? Do you wish to see the annihilation of the sentiments of duty and patriotism, self-sacrifice, temperance, forgiveness, endurance, humility, gratitude and above all co-operation? Do you want that these godly virtues should become myths, things of the golden past, no more of this world but of the world of angels whom we can not see? Do you want that evils like intense egotism, self-advancement at the expense of all around, ferocious cruelty, animalism and bestiality, should sway the hearts of men? Do you wish that universality of the worst animal passions and suzerainty of lust should come forth in this world? Do you want to see the domestic and social ties dissevered and replaced by a soul-less struggle of man with man? Do you want to forfeit your prerogative to be called social, rational, moral and intellectual beings and therefore rising superior to the environments, transforming them according to your sweet will and not patiently bowing to them as things immutable and fixed? Do you want to be prodigal sons of God lavishly consuming your

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energies, thoughtlessly spending one thousand rupees instead of one for achieving a given result? Above all, do you want to use your powers or wildly waste them like the natural motor powers of winds, rivers, seas, atmospheric electricity and steam? Do you want to dwarf, cramp, and sterilize your powers instead of getting the greatest benefit from their regulated use for yourselves and your brethren at large?

CO-OPERATION—THE GOAL OF MANKIND.

I think that none of you, gentlemen, wants to revert to the condition of a soulless struggle, intense egoism and the heartless principle of the sacrifice of the weaker to the stronger? Yes! you seem to say 'No, No, a thousand nos.' But mind you, this would be the result of the thorough going Individualism preached by so many philosophers. Under these circumstances, I believe you want to supplant the competitive economics of animal life by the co-operative economics of mind, that you heartily wish to eradicate this iron law of suicidal animal economics, uproot this tyrant of Nature, and bring in a new era of wholesome co-operation. Co-operation should become the order of the day. But why, you would ask, has it not become universal up to this time? 'Boards are screens', said Benthem. This statement does not apply to the controlling bodies with as great force as it did in his time, but it is partially true even now. Internal disorders and weaknesses peculiar to inexperienced democracies, ignorance of executive methods, religious and political discussions, personal suspicion and personal slander, self-aggrandizement and dishonest dealings, and personal preferences of the directors, often threaten the dissolution of co-operative societies. These evils can only be removed when the moral status of the members and directors of a board be extremely high. The day might come when men will be moved more by altruistic and less

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by egoistic motives and then they will freely and readily co-operate with one another for the common good. A day might come when all the peoples of this planet will join like brethren on a footing of equality and think more of the common good as they did in times of yore when they separated from one another in the beginning of this cycle. A day might come when actuated by the spirit of the Vedamantras they would assist one another in easily and thoroughly achieving the destiny for which man is created here below.

संगच्छध्वं संवदध्वं संवो मनांसि जानतम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ॥

The Lord thus adviseth His sons in the Rigveda. "Associate together in all things. Meet together and discuss all things thoroughly among you, and having reached certain decisions follow them in your practical life. Educate and ennoble yourselves with the help of all others in co-operation and combination. As the wisest men before you have worshipped me and practised Dharma, so you too follow in their footseps."

हतेछं हमा मित्रस्थमा चतुषा सवांखि भूतान समाज्ञिनम पित्रस्याहं चक्षुषा सर्वाज्ञि भूतानि समीक्षे मित्रस्यचक्षुषा समीक्षाहसे ॥

O Lord, Thou art our well-wisher, who destroyeth all calamities. Show me Thy Mercy. Let all sentient beings look upon me as their friend. Let me also look upon them as my friends. Let, O Lord, all of us look upon one another as friends and *thus cooperate among ourselves for the common welfare.*

SURVIVAL OF THE **WEAKEST** IN HUMAN SOCIETY.

The expressions, Natural Selection and Survival of the Fittest, both contain the significant implication that the bulk of things are not selected and that only the

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select few who prove to be the most adapted structures and most plastic to their environment—that is, most ready to change their inherent and natural tendencies of individuality or kill their independance at the tyrannical behests of nature's environments—survive while all the rest perish. Now this *competition* is wholly unmixed with either moral or intellectual elements which is never the case with competition in human society. Men have got certain divine virtues implanted in them—affection, sympathy, and self-sacrifice for the good of others. These very qualities and a thousand and one more are inculcated and furthered in man by various churches and their ethical codes and moral laws, while they also enchain their competitive egoism by such commandments as, thou shalt not murder; thou shalt not steal; thou shalt not lie, etc., etc:

Among men in a civilized community we see not the survival of the fittest but of the weakest. Prof. Walker has expressed this idea in very clear and beautiful language, and therefore I quote him at some length.

In the animal kingdom mother and child become competitors for food in the same field or forest, nay even tear and kill one another in the struggle for existence. Thus the principle of survival obtains leave to operate. With man, however, the conditions of the struggle for existence are greatly changed. If want or famine pinch—all suffer together. So far as any preference is given, it is to the younger and the weaker. The parent dies himself that the cries of the child may be hushed. If one member of the family fall sick, instead of being neglected and even trampled on, as among the lower order of animals he commands the tenderest care of all. Instead of the natural elimination of the weakest and the worst, it is here the best who, from sexual or parental love, bare their breasts to receive the blows of fortune. (P. 301. Political Economy.)

Therefore it is clear that human society is based on morality, humanity or religion. Without these binding forces organizations of men would have gone to pieces.

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RADIUM AND RADIO—ACTIVITY.

III.

The discovery of radio-activity and other allied phenomena has been fruitful in more way than one While on the one hand it has extended our mental horizen, enabling us to enjoy the sight of hitherto unexplored lands and 'pastures new,' on the other hand it has served to uproot certain well-grounded prejudices of the scientific mind. This important discovery, like the advent of a messenger of peace, has been marked by a complete cessation of the controversy which was raging so fiercely in the last quarter of the nineteenth century, between the two schools of science represented by the physicists, and biologists and geologists. But the greatest effect of the discovery of these wonderful phenomena is to be observed in quite another direction. It has shortened, if not bridged entirely, the gulf which separated modern science from ancient, experimental from empirical, methodical from intellectual. It can be demonstrated to conviction by the aid of radio-active phenomena, that there are certain problems which experimental science has been able to solve in thousands of years, after incessant toil and illimitable expenditure of energy, but whose solution did not take so much time, when attempted by the well-trained intellect which had the additional merit of being developed on the best scientific principles. How all these things have been possible we shall try to show in this and the following articles. Let us begin with the age of the earth.

AGE OF THE EARTH.

The period at which this earth of ours evolved out of chaos and became fit for human habitation stretches far back into the grey mists of antiquity. Its determination was, therefore, necessarily fraught with immense difficulties. Much ingenuity was expended both by laymen and savants in solving this intricate problem, but the solution appeared to be as far removed as ever. Leaving aside the fanciful flights of laymen's imagination, which had assigned to earth, at one time an age not exceeding 5000 years, while at others, years which can not be denoted by any of the numeration tables hitherto invented, we shall turn our attention to what science has to say upon the subject.

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Having to reckon millions of years, of course, it would not be possible to tell the age of the earth with an exactitude, with which, let us say, we speak of the Christian era unless we have a writtten or oral record of the same. Hence while dealing with millions of years a difference of ten thousands or hundreds of thousands does not count much. As we have remarked above, considerable difference has existed between physicists on the one hand and geologists and biologists on the other, as to the probable age of the earth. We shall take up geology first.

The Geological view.

When we examine the duration of the earth's existence, by the help of geology it appears to be, for all practical purposes, an infinite time. On turning our attention to the structure of the earth, or, to be more strict, its outer shell--for our investigation have not gone deeper—it is observed that it consists of number of strata, differing in composition from one a other and one running parallaly over another. From an examination of these, geologists have concluded that:—

1. The material constituting these strata must have been deposited by water, for by no other agency such a thing is possible. The conclusion is supported by our daily observation of the rivers depositing their sediments in lakes etc.

2. All strata must have been deposited horizentally in such a way that the lowest is the oldest.

3. There must have been denudation of existing land corresponding to the material deposited.

The last conclusion is extremely important, for it enables us to measure the time taken for such deposition.

Now we shall proceed to illustrate the way in which geologists work ont the age of the earth. One of the geological formations is known as carboniferous. It consists of condensed vegetable kingdom. Every seam of ooal is covered from above by a bed of sandstone and there is another of under clay below. These alternations of rock, coal and clay are repeated many times. The total thickness of cold seams is about 15000 feet.

Let us consider what is the significance of these facts. Every layer of under-clay implies a surface soil over which grew the vast and gigantic forests with their numerous species of trees and plants.

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Then came the devastating hand of time and they fell before it. The excessive pressure from above transformed them into coal. But what about the over-covering of coal? Evidently this points to the deposition of material by the water agency and the slow sinking in of forest land. The land sank and got filled by this silt brought by the water gradually and gradually, until the surface of the adjoining land was reached. Now grew another forest. But who can stop the ravages of time. This new forest also fell and the whole process was repeated again. This happened again and again.

The time required to bring about these changes must evidently have been very long. According to Sir J. W. Dawson everyfoot of thickness of bituminous coal implies the quiet growth and fall of at least fifty generations of sigillaria (coal-forming plants), and thus an undisturbed condition of forest growth extending over many centuries. Starting with the assumption that one foot of coal represents fifty generation of coal plant and that each generation of coal plant attains maturity in 10 years, which by no means is too much, and taking 12000 feet as the thickness of coal measures, Professor Huxley calculates that the coal formation alone would take 600 millions of years. This conclusion is supported by considerations relating to chalk formations. According to Sir Charles Lyell, the highest authority on the subject, the minimum period of geological history extends over 200 million years. All competent geologists are agreed in granting "at least 100 millions years, to account for the changes which have taken place, since the first dawn of life recorded in the older rocks."

In this connection it is not to be forgotten that the corboniferous formations are not the only kind of layers constituting the surface of the earth. There are many other formations which must extend deep towards the centre of the earth, but which have not been hitherto investigated.

Taking for granted this minimum age of the earth, one may reasonably ask as to whether any living beings existed in this remote period, or whether life fell down from the sky or sprang up from below? The question is surely very interesting, and the way in which science answers it is still more interesting, While carrying on excavations, the appearance of bones is a phenomenon of almost daily observation. Do *these bones not* point to the conclusion that life was at one time extant upon these portions of the earth. Thus if we

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find any sign of bones in these geological stata, it would be a clear proof of the presence of living beings in times as ancient as the strata themselves. Again the question arises whether it were the lower forms of creation alone that existed in those times or man, the sole lord of the created universe, also lived and died. It has been known that a stone period preceded the use of metals. Clear indications of it are to be found in many countries. Flint arrow-heads, stone-axes, knives, adzes, hatchets etc, indicate the existence of beings who gave them these shapes. Who can these beings have been other than the human ones. Thus if in any layers we find these weapons etc, we are justified in concluding that the human race existed at the time of their formation. Taking with Lyell 200,000,000 years as the period during which life sustaining order of things has lasted, the Tertiary period must have lasted for 5,000,000 years, and here we find ample evidence of human existence. But what is this period, but a mere fraction of the time since earth became the abode of life.

According to the calculations of the English mathemetician Adams which he bases upon those of Laplace and the observations of Halley, the moon separated itself from the earth about 12,000,000,000 years ago. But we do not know how far to rely upon the data upon which this calculation is based.

Leaving geology, let us turn our attention towards physics,

The Physical View.

the other opponent in the field. Here the calculations are all due to Lord Kelvin, and he bases these upon the following three arguments:—

1. It is assumed that originally the earth was a molten mass, which cooled slowly to its present state. If we descend into the interior of the earth, it is observed that the temprature increases I°c. for every 100 feet of descent. From this it follows that the loss of heat from the centre outward and the temprature of the surface at any time previous can be calculated. This leads to the conclusion that ten million years ago the surface of the earth was still molten.

2. The second argument is based upon tidal retardation. Every student of physical geography is acquainted with the phenomenon of tides. The rate at which the earth rotates gets slower, owing to the attraction by the moon of its movable parts. This give rise to two consequences—(i) in attracting the waters the

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moon is itself attracted to an equal and opposite extent, hence, its period of rotation—the lunar month—is getting slower; (ii) the earth's period of rotation increases owing to the friction with which it opposes tidal movements of the ocean. Thus a time would come when the lunar month and the solar day would cover the same period. Knowing the rate of increase of the earth's period of rotation, its value for any past time can be calculated. The problem before Lord Kelvin was to find the time at which the earth took the peculiar shape it at present possesses. Not more than 10 millions years was the result of his calculations.

3. The third argument rested on the sun's snppply of heat. In previous article we have mentioned the theory which accounts for the heat of the sun on the basis of combustion. It is calculated hat the sun in each second parts with as much heat as would be iven out by the burning of 16, 436 millions of millions of tons of he best anthracite coal. Taking the whole mass of the sun to be made up of the most powerful combustibles known, it could not last for more than 5000 years. It was maintained, on the basis of the nebular hypothesis of Laplace *i. e.* the sun and the planets are formed by the falling together of small masses attracted towards each other from great distance, that it was not difficult to account for the sun's heat for so long a period.

Hence it was natnral for the physicist not to grant the time demanded by the speculations of the geologist and the biologist. The latter on the other hand were not contented, and as we have seen, could not be contented with this paltry figure of 10 or 15 million years. The claim of each party rested on data quite irrefragable yet quite irreconcilable. The discovery of radio-activity has, however, brought the contending parties to an amicable settlement. It has been shown that the physicists though justified in their calculations at that time, were wrong in their conclusions, in as much as these were based on imperfect data. They assumed that the earth was a self-cooling planet, but at present we know that it is self—heating as well owing to the presence of a good deal of radio-active matter in its interior.

Radiological Evidence.

Now let us see how radio-activity tries to solve this knotty problem. We have already seen that helium is produced as a disintegration product of all radio-active substance. This explains fully the problem which had so long puzzled the scientists for a time as to

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why it is that helium, a gaseous substance, is met with in minerals? If any radio-active substance be left in the open air, it is just possible that we may never be able to observe the production of helium from it for in this case any helium as soon as it is produced must diffuse into the atmosphere and be thus lost. However if the radio-active substance be kept in a closed vessal, there would be no chance for the helium generated to escape and if after some years we open the vessal we shall have sufficient quantity of helium. Thus if we know the rate of production of helium from known weights of rodio-elements, it would not be difficult to determine the interval required for the production of the amount of helium observed in radioactive minerals or in other words to determine the age of the mineral. The deduction is evidently based on the assumption that some of the more compact minerals are able to retain indefinitly *the whole of helium* they generate imprisoned in their mass. It is clear that this assumption is not perfectly justified for, not to speak of porous radio-active minerals, any mineral can not keep within itself the whole of helium for so long a time. It must loose some of it. So our calculations would lead us not to the proper age of the mineral but to its *minimum* age.

From considerations like the above it has been calculated that the fergusonite and Glastonbury uranium mineral is not less than 500 million years old.

In a paper recently submitted to the Chemical Society, Robert J. Strutt gives a description of the methods employed to measure the rate of production of helium from 2 samples of thoria-nite and of pilchblende in nitric acid solutions. From these he has calculated the minimum age of the mineral thorianite, as 2·50 and 2·80 ($\times 10^{-9}$ years) respectively, no allowance being made for the helium that escapes. The minimum ages of 4 minerals previously worked with are, in millions of years, (1) sphaerosiderite (Oligocene) 8.4, (2) haematite (Eocene) 31, (B) haematite (Carboniferous limes-tone) 150 and (4) sphene (Archean) 710.

As regards the bearing of radio-activity in determining the past age of the earth, the whole question has been clearly put by Professor Soddy in the following words:—

"With regard to radio-activity, an independent limit of the past age of the earth is set by our presence of any concomitant process of atomic reconstruction. If it be assumed that no such process has been

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going on, at least for the last thousand or ten thousand million years, the past age of the radio-active minerals is fixed simply by the period of the average life of the elements uranium and thorium. We have seen that it is probable that all the other cases of radio-active elements will ultimately come to be regarded as products of more slow-changing elements, such as uranium and thorium. From this point of view the minerals containing a large proportion of uranium must have been formed within the period of the average life of this element. The value given for the latter—10^9 years—is somewhat uncertain, and a margin as between 10^8 and 10^9 years should be allowed. We thus see that pitchblend and uranite must have been formed within, say the last thousand million years, and possibly within the last 100 million years. With regard to the age of the earth some further information is obtained by finding the proportion of uranium emaining at various intervals, assuming 10^8 years as the period of verage life. In 10^8 years the quantity would be reduced to $\frac{1}{e}$, in 2×10^8 years to $\frac{1}{e^2}$ and so on; so that in 10^9 the total quantity would be reduced to 0-000-4 % of the original. In 10^{10} years it would be reduced to 4×10^{-56} so that even if the whole earth were originally uranium, and no reproduction has taken place, it can not have survived more than 10^9 10^{10} years"

Thus the study of radiology leads us to a period of between one thousand and ten thousand million years as the probable age of the earth.

Value of the above Views.

As we have said above, this is only an approximation, laying no claims whasoever, to any perfect exactitude, which can only be attained, if we have an era-system of counting the years that time has snatched from us since this earth assumed its present shape. If one were to ask us for evidence in support of the contention that, let us say, it is July of 1911 of the Christian era, or Shravan 1968 of the Vikarma era, he would surely make himself ridiculons. These are things *self-evident* requiring no proof whatever in their support. Thus if we could get some such era which begins with the creation of the earth or at least of man upon it, and which is moreover in daily use, we would have no justification in discarding it. As we take for granted the one, so we must the other. Whenever any Hindu performs a deed of charity or religion, his priest recites what is known as the *Sankalap*, which is nothing more

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or less than such an era system of counting the age of the earth. It runs thus:—

ओ३म् तत्सत् श्री ब्रह्मणो द्वितीयप्रहरार्द्धे वैवस्वते मन्वंतरेऽष्टाविंशतितमे कलियुगे कलिप्रथमचरणे आर्य्यावर्त्तान्तरैकदेश अमुकसंवत्सरायनर्त्तुमासपक्षदिननक्षत्रमुहूर्ते.....॥

Now let us see what this signifies. According to the Vedas, which by the by are not the songs of the shepherd or the cowhered but the Word of God, the creation of this universe is followed by its dissolution and dissolution by creation and so on for ever. The period during which the world remains manifested as at present is called 'Brahmadin' while the time during which it exists only in its material cause प्रकृतिरूप is known as 'Brahmratri.' The creation of the universe means the dawn of 'Brahmdin.' The period of this 'Brahmadin' and 'Brahmratri' is the same.

With these preliminary remarks we shall try to unfold the meaning of the above quoted Sankalap. According to the Atharva Veda,

शतं तेऽयुतं हायनान्द्वे युगे त्रीणि चत्वारि कृष्मः ॥

अथर्व० प्र० ८, अनु० १, मं० २१ ॥

the Brahmadin consists of 4,320,000,000 years, and according to Manu,

दैविकानां युगानान्तु सहस्रपरिसंखया ।
ब्राह्ममेकमहर्ज्ञेयं तावतीरात्रिरेव च ॥

मनु० अ० १, श्लो० ७२ ॥

the Brahmdin is made up of 1,000 Chaturyuga or Dibyayug (Sat, Tretiya, Dwapar and Kaliyugas).

Says the Suryasiddhant, an ancient Indian astronomical treatise:—

तद्द्वादशसहस्राणि चतुर्युगमुदाहृतम् ।
सूर्याब्दसंख्यया द्वित्रिसागरैरयुताहतैः ॥

सूर्य्यसि० अ० १, श्लो० १६ ॥

i. e. a Chaturyugi consists of 12,000 Dibya years. Again,

ऐन्दवास्तिथिभिस्तद्वत्संक्रान्त्या सौर उच्यते ।
मासैर्द्वादशभिर्वर्षं दिव्यं तदहरुच्यते ॥
सुरासुराणामन्योऽन्य महोरात्रं विपर्ययात् ।
तत्पृष्टिः षड्युणा दिव्यं वर्षमासुरमेव च ॥

सूर्य्यसि० अ० १, श्लो० ६३, ६४ ॥

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12 civil months each consisting of 30 days make one Dibya day and such 30 days make one Dibya month and 12 Dibya months one Dibya year.

Thus one Dibya year = 12 × 30 =300 Civil years
According to Manu

चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम् ।
तस्य तावच्छती संध्या संध्यांशश्च तथाविधः ॥
इतरेषु ससंध्येषु ससंध्यांशेषु च त्रिषु ।
एकापायेन वर्तन्ते सहस्राणि शतानि च ॥

मनु० अध्या० १, श्लो० ६९, ७० ॥

the Satyuga, the Tritayuga, the Dwaparyuga and the Kaliyuga each consists of 4800, 3,600, 2,400, 1,200 Dibya years respectively. Thus the number of ordinary years in

Satyuga	= 4,800 × 360	= 1,728,000
Tretayuga	= 3,600 × 360	= 1,296,000
Dwaparyuga	= 2,400 × 360	= 864,000
Kaliyuga	= 1,200 × 360	= 432,000
Chaturyugi	=12,000 × 360	= 4,320,000

Again a Brahmdin is divided into 14 Manwantras (1 Manwantra= 71 Chaturyugi) and 15 Sandhies *i. e.* 15 times the number of years in Satyuga. For Manu says :—

यत्प्राग्द्वादशसाहस्रमुदितं दैविकं युगम् ।
तदेकसप्तविगुणमन्वन्तरमिहोच्यते ॥

मनु० अध्य० १४, श्लो० ७९ ॥

also the Surya Siddhanta :—

युगानां सप्त सैका मन्वन्तरमिहोच्यते ।
कृताब्दसंख्या तस्यान्ते सन्धिः प्रोक्तो जलप्लवः ॥
ससन्धयस्ते मनवः कल्पे ज्ञेयाश्चतुर्दश ॥
कृतमप्रमाणः कल्पादौ सन्धिपञ्चदशः स्मृतः ॥
इत्थं युगसहस्रेण भूतसंहारकारकः ।
कल्पो ब्राह्ममहः प्रोक्तं शवरी तस्य तावती ॥

सूर्यसि० अध्य० श्लो० १८, १९, २० ॥

These manwantras are named in order thus Swayambhava, Swarochis, Auttami, Tamas, Raivat, Chakshush, Vaivaswat,

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Sawarni, Daksh—sawarni, Dharmasawarni, Rudroputra. Ranchya and Bhutyak.

With these explanations the meaning of the Sankalapa, we have given above, becomes quite clear. It says that now it is the 28th Kaliguga of the 7th Manwantra that is passing. We know that now it is 1967 of the Vikram eras *i. e.* 5010 years have passed of the present Kaliyuga. Thus:—

6 manwantras	$=6\times71$ chataryugis $=6\times71\times4{,}320{,}000=1{,}840{,}320{,}000.$
27 Chaturyugis of the present manvantra.	$=27\ \ 4{,}320{,}000=116{,}640{,}000.$
Years of 28th Chataryugis that have already passed.	$=4{,}320{,}000-4{,}32000=3{,}888{,}000.$
Year of Kaliguga that have passed ...	5,010.
Total number of years that have passed since the creation of the universe.	1,960,853,010

This then is the time that has passed, since the creation of the universe according to those who have kept record not only of every year and month but also of every day and hour that has passed. It is measured in thousands of millions, and now science also leads us to regard 10^9 and 10^{10} as the probable age of the earth. Science, in this, as well as in many other cases, has amply demonstrated why the men of genius place implicit trust in its words for if properly pursued it never *leads* the wrong way.

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*For a discussion as to how this number is arrived at the reader is referred to Professor Rama Deva's "History of Ancient India," pp,670—679

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Mr. J. C. Oman on the Arya Samaj and its Founder—A Review.*

(The article was written before the deplorable death of Mr. Oman took place. *Editor V. M.*)

Mr. John Campbell Oman has, by publishing an interesting book "*Cults, Customs, and Superstitions of India*", made a most valuable contribution to the knowledge of religious thought in India. The bulky volume with its copious illustrations abounds with curious information about the domestic and spiritual habits of the Indians and bears unmistakable signs of deep erudition and profound scholarship. Of late, many ingenious English writers have published books relating to India and successfully ventured to lift the veil which shrouds the dark places of Hinduism from public knowledge. To form a fairly accurate estimate of the intellectual and moral condition of the people of India, these have been of inestimable value. Whether what they have embodied in these volumes is wholly true and nothing but true or their verdicts are to be accepted at once as gospel truths, a critical and unprejudiced student of history alone can judge. One thing, however is certain. Some of these writers have associated sympathy with their criticism and accuracy with their erudition while others having no courage to wipe the dust of prejudice from their eyes have been obliged to draw hasty conclusions and wrong inferences. The latter class of writers had some preconceived notions of men and manners in India and what they thought and wrote only enabled them to cling to such notions more tenaciously. Such writings have done more harm than good. They have stunted our intellectual growth and rendered us quite unfit to think independently and act independently. When we think of our own "cults and customs" we depend more upon Chirols, Macdonalds, Nevinsons and Omans than upon our own independent exertions to form correct estimates of things. Of course, all honour and praise to those scholars and *savants* of the West who have substantially helped us in our studies and estimates of men and movements in India. The rapidity with which they collect and

*Mr. Oman was formerly Professor of Natural Science at the Government College, Lahore. He is the author of "*The Brahmans, Theists and Muslims of India*" and "*The Mystics, Ascetics, and Saints of India*".

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collate facts, the ingenuity with which they marshal their arguments, and the sagacity with which they formulate their opinions are all worthy of our admiration and deep veneration.

It may seem strange and quite untimely that a review of a particular portion of Mr. Oman's work should appear after a lapse of more than two years but the present writer still hopes that it will not be quite out of place. The writer's object in reviewing a particular chapter of Mr. Oman's book is to place before the readers of the *Vedic Magazine* his views on the Arya-Samaj and its founder and to give a chance—if such a chance has not been already given—to men of light and leading in the Arya-Samaj of exposing some of the fallacies in the arguments brought forward by that eminent writer.

Like Messrs Nevinson and Mr. Ramsay Macdonald, Mr. Oman devotes one special chapter to the Arya-Samaj and its founder. Among the four parts into which the whole book is divided the first part is devoted to "religious and sectarian matters, the several chapters being arranged in a sort of chronological order commencing with Hindu Asceticism which is older than Buddhism and ending with a chapter on the Arya-Samaj".

Is the Samaj a Production of Christian Influence and Western Education?

The writer observes that Sikkism was undoubtedly due to the stimulating influence of Mohamadanism and the natural leaning of the Indian mind to Sufism and proceeds to observe in his introduction to the chapter on the Arya Samaj —and curiously enough not on the Brahmo Samaj—that the theistic reforms now agitating India bear the unmistakable stamp of Christian influence and of English political and social ideas and principles. Perhaps this may be true of the Brahmo-Samaj but to say that the Arya-Samaj is the product of Christian influence and English political and social ideas reminds one of some grand old lady who attributed the dawning of the day to the crowing of the particular cock reared by her. Of course, Western education, especially, the study of the works of Mill, Spencer, Huxley and others, has advanced the Vedic cause and the followers of the Vedic Religion by that education have been perhaps better able to grasp and digest the principles of their sublime Religion, but this fact alone should not drive us to the conclusion that the Arya Samaj is the product of Christian influence and English education.

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Swami Dayananda, the founder of the Arya-Samaj and the reviver of the Vedic Religion, knew nothing of the English Language. That Dayananda studied Western Science and framed rules for his society according to the inspiration he drew from Western scientists can never be proved. The system of Polity advocated by him is based entirely upon Manu and other *Smiritikaras*. His system of philosophy and ethics is the system preached and practised by Kanada and Kapila. The principles of sociology enunciated by him are essentially Vedic in character and purely classical in nature and for proofs, if proofs be needed, one should wade through the writings of Dayananda. Everywhere whether he speaks of the system of education or of the laws of society, as they were and as they ought to be, he quotes freely from Patanjali, Gautama and Manu and never from Mill, Spenser or any other Western scholar. He condemned idolatry and upheld the worship of one God, not because Christianity held similar beliefs but because it was the only rational form of worship sanctioned by *the Vedas and the Upanishads*. He suggested the idea of starting Gurukulas and other schools not because Christian missionaries were doing the same, but because the system of *Gurukula education* alone, he thought, could regenerate Aryavarta. The idea of starting *Goshalas* and *Anathalayas* was pre-eminently his own and under no circumstances can that be said to be the result of "*Christian*" influence in the narrower sense of the word. Even the ten principles of the Arya Samaj do not bear the 'unmistakable stamp of Christian influence'. The tenth principle—"In matters which affect the general social well being one ought to discard all differences and not allow his individuality to interfere but in strictly personal matters every one one may have his own way"—seems to have some influence of English social ideas and that too only to a superficial observer who might have read about a principle similarly enunciated by John Stuart Mill. Undoubtedly Mill too advocates a similar principle but all that we can say in this connection is that great men always think in parallel grooves. We may find many parallel ideas and views held by great men both in the West and in the East but it would be presumptuous on our part to say that one has borrowed from another. Undoubtedly the following Vedic Mantra suggested to Swami Dayananda the tenth principle.

"स्वस्ति पन्थामनुचरेम सूर्याचंद्रमसाविव ॥ पुनर्ददताघ्नता जानता संगमेमहि"

(The Rig Veda.)

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Mr. A. J. Davis of America also speaks of the harmony existing between Law and Liberty as being beautifully revealed to us in the world of planets. On the whole we can see that the Arya Samaj can not be said to be a product of Christian influence and English political and social ideas. As we have said above the idea of reviving the Gurukula system of education in modern times first suggested itself to Swami Dayananda and the success crowning the efforts of Lala Munshiram and others is indeed marvellous. Sometime back persistent rumours were afloat that Gurukulas would be started by Christian missionaries and that they were collecting funds for the same. If this be true one would naturally ask whether Christian missionary labours in the field of education bear 'unmistakable stamp' of the influence of the Arya—Samaj and of their social ideas and principles as enunciated and formulated by Manu and Patanjalli.

What Ideas of Right and Wrong Governed Dayananda's Action?

At some places Mr. Oman has performed some marvellous intellectual feats. Every one knows that Dayananda left his home to avoid matrimony and to pursue the study of metaphysics with a view to solve the problems of life and death. The father of the boy traced him out and came up with him. Here Mr. Oman makes the following observations and jumps to very hasty conclusions:—"The Swami relates most naively and with apparent unconciousness of the ugliness of falsehood and duplicity that on the sudden and unwelcome appearance of his father, he at once assured the old man falling at his feet in the most abject manner to appease his wrath, that in leaving his parents he had acted upon bad advice, that like a true prodigal son he was on the point of returning home, that his father's arrival at this critcal moment was most providential and that he would willingly accompany his parent back to his native village. The father, however did not trust his pious son's protestations. He placed Dayananda under surveillance but the young man managed to elude the vigilance of his guards and effected his escape." Mr. Oman does not stop here. He is yet to show his curious way of arguing and of convincing the outside world that he is a prodigy of learning.

"It is the duty of every son to serve his parents with all possible devotion while they are still living"—a precept laid down by

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Dayananda himself—is in curious contrast with his own conduct towards his parents and only shows how little theoretical ideas of right and wrong govern men's action".* These are the very words used by the writer. The writer's arguments can be reduced only to the following (i) Dayananda said he would willingly accompany his parents back (ii) Notwithstanding this, he ran away and this incident has given Mr. Oman to doubt whether Dayananda's social and moral code recognised *the obligations of strict honesty in word and deed.* The writer's remarks are two sweeping; the assertion is too dogmatic and the reasoning is highly defective. What were the circumstances under which Dayananda—or rather Moolshanker—was forced to leave his home? What was the object he had in view? With supreme indiffereuce to bodily hardships, why did he roam in pathless jungles? Was he not justified in believing that matrimony would disable him from obtaining the particular kind of knowledge he wanted to acquire? What was the age of Moolshankar when he behaved in this way? Similar aspects of the question should be taken into consideration. Dayananda wrote the autobiogrphy long after this incident had happened. A young lad, bent upon the acquisition of occult knowledge with a view to attain Mooktee, thinks that, by marrying and living the life of a householder in the modern sense of the word, he would never be able to achieve his object in life and he also thought that by remaining with his father he would be compelled to marry. The young Moolshanker, and not Dayananda whom Mr. Oman accuses of duplicity and falsehood, adopted the course which he considered the best at the moment. Gautama Buddha, the embodiment of love and kind consideration for all sentient beings, in his early years deserted his wife and child. How can we accuse Buddha of treachery and faithlessness? To how many has the religion of Buddha given consolation? How many 'souls have been saved' by the teachings of Dayananda? If really Dayananda wanted to deceive the world, he would never have introduced or rather related this incident in his autobigraphy published so many years afterwards. But greatness and magnanimity consist not in hiding one's own faults but

*Mr. Oman's uncharitable comment is an interesting demonstration of the psychological principle that *odium theologicum* blinds the intellectual vision of the most talented. What is a proof of Dayananda's greatness is cited against him. What do our Christian friends think of St. Augustine's confession. "I lied to my mother, and to such a mother." *Ed. V. M.*

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trying to correct them whenever possible. The magnanimity of Dayananda should never be mistaken for duplicity and falsehood.

Was not Dayadanda a Brahmin ?

In order to bring to the test of actual comparison with nature the anatomical science of the Tantras, Dayananda dissected a corpse floating in a river "with a large knife" and when he found that the statements contained in these books were entirely unfounded, he flung those books into the river. In this connection Mr Oman observes. "The grand figure of the *Guzerati Brahmin* angrily and contemptuously consigning to the flowing river the so-called science of his ancestors will make an excellent subject for the Hindu 'Painter' when at some future time, and on India rising above the very narrow conventionalities which have characterised it so long shall attain a true conception of its scope and limits". So far so good. In this sentence there is the word Guzerati Brahmin and in a footnote to this the author makes a bold assertion when he says :—

"The Christian missionaries have discovered that the founder of the Arya sect, the late Dayananda Saraswati was *out of caste altogether*, being the son of a Brahman father and a *low-caste mother*". Rev. Dr. John Morison's "New Ideas in India" P. 30."

Indeed this is a new idea ! Dayananda has all along been known as a Brahmin Reformer. That he was out of caste altogether and that his mother was a lowcaste woman are all strange discoveries. No biographer of Dayananda has even alluded to him as an outcast. Even Professor Maxmuller considered him a Brahmin. Pandit Lekharam, the great martyr to the cause of Vedic Dharma, has written a splendid biography of Dayananda, collectng materials from various sources but nowhere does he seem to have made "*such discoveries*", as those of Christian missionaries including Dr. Morrison. It is hoped that some one in the Arya Samaj will give the lie direct† to this mischievous statement. It is somewhat difficult to assign any reason as to why Mr. Oman gives such a prominence to these discoveries

†A falsehood which avowedly is a mere statement unsupported by even a semblance of evidence can never be refuted. It should be treated with the contempt which it so richly deserves.

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of Christian missionaries not relying upon the materials supplied to him by his Indian biographers. It was known to all that Dayanand's father was an *orthodox Brahmin* and a staunch *Savite*. How could an outcast lad go and worship a Shiva Linga in a temple where only Brahmins could have an entrance can not be easily explained.

Bhagavata or Bhagvad Gita?

Dayananda embarked upon a strenuous campaign aganist the form of Hinduism which is based upon the Pooranas. 'Being a Saiva or a worshipper of Shiva" says Mr. Oman "did his anger blaze forth against *the Bhagavad Gita* (?) which he regarded as 'an execrable production and an outrage upon the glory of the Supreme who alone should be worshipped and adored." Now, this statement is far from being true. Dayananda never wrote condemning the *Bhagavada Gita*. He condemned only the Bhagavatapurana. Whether the Bhagavatapurana stands in need of strong condemnation or not can only be realised by those who have read some of the silly and obscene stories finding place in that book. One must be able to distinguish clearly between the *Bhagavata* and the *Bhagavata Gita* before the ventures to pronounce judgments upon Swamiji's condemnations.

Much powder and shot have been expended by the writer in trying to convince the reader that the Arya Samaj is a *political body* and Swami Dayananda had patriotism and nationality constantly upon his lips. Now upon this subject much has been written already and if proof were still needed, we would respectfully request such geniuses to chew the end of reflection after carefully reading through the pages of the remarkable book "The Arya Samaj and its Detractors" lately published by Lala Munshi Ram and Professor Rama Deva. Is the Arya Samaj still considered a "political body"?

Interpretation of the Veda.

As was to be expected, Mr. Oman, relying upon the observations of Professor Maxmuller and Monier Williams, finds many inconsistencies in the Vedic Hymns and is inclined to discover pantheism in the Vedas and is unwilling to accept that the Vedas treat of monotheism pure and simple. एकं सद विप्रा बहुधा वदंतिः–" He is One but is known by different names" and स एक एव न द्वितीयो न तृतीयः is what the Vedas declare. This is not the place for us to discuss whether Swami Dayanand's intrepretation of the Vedas is correct or not, and on what

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works he relied while writing out his commentaries. It is a very wide subject and requires some special treatment.

Christian animosity.

Mr. Oman seems to be a keen observer of the conditions affecting the Arya Samaj. He speaks of the undisguised animosity of the Arya Samajists towards the Christians and rightly observes that the animosity is "due of course *to the perennially and aggressively hostile attitude of the missionaries towards Hinduism in all its aspects.*"

He further says:—

"That Christian missionaries generally good and conscientious men and professedly bearers of the gospel of peace do in their zeal help to stir up evil passions in the hearts of the heathen is an undoubted fact and this result, whether, unavoidable or the reverse, should certainly be not blinked." This is a bold pronouncement and Christian missionaries would do well to brood and ponder over these lines and then we hope they will themselves find some cure for this "aggression—mania". They deserve to be reminded of the saying "Doctor, heal thyself" and when they have digested this reminder a little surely no cause for further ill—feeling will arise.

Interview with Lala Lajpat Rai

When the author of the book under review was centemplating a revised edition of his book, he wrote to Lala Hansraj, the venerable Principal of the Dayananda Anglo Vedic College, who placed many books at his disposal and referred the author to Mr. Lajpat Rai, who was then in England. Mr. Oman asked several questions te Lala Lajpat Rai and he has given the answers in this book in detail. We take only a few out of them as we believe they are of permanent interest as given by one whose service to the cause of the church are indeed noble and praiseworthy.

Questions by Mr. J. C. Oman.	Answers by Lala Lajpat Rai.
1. Is the Arya-Samaj an exclusively Hindu sect?	1. A Muslim was admitted by Swami Dayananda himself .....The Arya Samaj at Gujranwalla have admitted a Muslim Graduate to the Samaj. Many families of Christians and Mahamadans have been admited.

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2. Is there any formal ceremony of initiation into the Arya Samaj. If so, what are the details of such ceremony?

2. With Hindus merely signing the declaration of faith is sufficient. In the case of non-Hindus, a Shuddhi ceremony of a simple kind is obligatory though not necessarily carried out by a Brahman.....After fasting, bathing, shaving and changing clothes and after the Hom ceremony has been performed, he accepts the Gayatri. Those who were originally entitled to wear the sacred thread are again invested with it. In the case of men who are not Hindus by origin, the thread has also been conferred and this has as might have been expected given rise to some objection and opposition.

3. Are the ordinary rules of the Hindu caste system set aside in the Samaj? Do the Samajists intermarry or even eat with one another irrespective of caste?

3. In the Punjab, eating in common is usual but hardly yet in the United Provinces. As regards marriage the position is very delicate and quite experimental. Marriages between members of sub-castes have occasionally been carried out and it is the policy of the Samaj to encourage such.....In *theory* the Samaj does not recognise hereditary castes. In the case of marriages of orphan girls adopted by the Samaj, the usual caste rules have been set aside and such marriages have come to be accepted or at any rate have not been objected to.*

* Mahatma Munshi Ram, the acknowledged leader of the Samaj, married his daughter to an Arora gentleman although he himself is a Khatri. *Ed. V. M.*

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6. I am aware that the Aryas profess belief in the transmigration of souls and venerate the cow but are their ideas of a future life and hell and heaven those of orthodox Hindus?

6. Yes. The doctrine of reincarnations is believed in and the cow is veneratcd by the Aryas. Heaven and Hell in the Hindu or usual sense are not believed in by the Arya Samaj. The Arya Samaj holds with Swami Dayananda that there are three entities.

(1) The Supreme Soul.

(2) The soul of man.

(3) Matter.

7 The Samaj is said to be aggressively anti-Christian. Is this so?

7, Certainly, *on the defensive.*

8. The teaching of Swami Dayananda in regard to Niyoga is, I understand, taken by his followers as an essential part of the Master's doctrines.

8. The Samaj does *not* consider Niyoga an essential doctrine.†

12. What are the political aims of the society?

12. *None at all.*

Towards the conclusion the author makes the following significant and pertinent remarks—"That a new and a rationalistic interpretation of the Vedas could be made by Dayananda, a Brahmin un-acquainted with any European language shows to what depth below the surface the modern spirit has permeated. The persistent and organised aggressiveness of Christian missionary effort has also forced the Hindus to reconsider the foundations of their faith while creating a strong feeling of opposition to the well-meant efforts at evangelization. Between the unanswerable truths of science on one hand and the uncompromising attitude of condemnation taken up by the Chris-

† L. Lajpat Rai is in the minority of one in holding this view. The doctrine of Niyoga having Divine sanction is as essential a part of the Arya Samaj creed as any other doctrine *Ed. V. M.*

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tian missionary on the other, the leaders af native thought in India felt that something had to be done and done quickly. The old strong-holds had become untenable, the great portion of the land was clearly defenceless, so the Arya retiring before the enemy and practically surrrendering the whole country has taken refuge behind the outworks of a little known and a very ancient fortress in the recesses of mountains".

The author seems to make an attempt to be impartial when he says "After a careful consideration of the matter I am inclined to think that the Arya Samaj is at most destined to form one inconsiderable sect amongst the innumerable sects into which Hinduism is divided. But even as a numerically inconsiderable sect, the Arya-Samaj, composed as it is mostly of men who have received an English Education, will probably be an important factor in the regeneratian of India whilst its open abandonment of idolatry and its public profession of monotheism cannot fail to have a healthy influence on religious opinion in India". The prophetic vision of the author is suddenly blurred and he sees distorted images and once again indignantly remarks. "The Arya Samaj has from its foundation manifested a tendency to take a share in the political agitation which has been very active in India during recent years; a fact, which I think, shows that the society owes its existence quite as much to national as to religious aspirations" "In this respect it differs strikingly", continues the writer "from the religious movement which found expression in the Brahma Samaj of Bengal. Of the two sects, both professedly monotheistic and non-idolatrous, one is *national, militant* and *practical*, the other an older one, which orginated in Bengal is *cosmopolitan, dreamy* and *emotional*".

In the last sentence. there is a free play of imagination, a bright flash af idealism and a shining coruscation of grandiloquent style. If the Arya Samaj is practical, it is to give a diminishing place to the philosophy of quietism in the thoughts and in the hearts of Indians and to insist that *action* is the object of man's existence, for, do not the Shastras enjoin upon us कुर्वन्नेवेहकर्माणि जिजीविषेत् शतंसमाः" If the Arya-Samaj is militant, it is only in self-defence and if it is national, it first tries to raise the spiritually fallen race of Indians and ultimately claims to be an international movement destined to bring peace and harmony to the whole human race.

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RFVEIWS AND NOTICES

English.

The Thesaurus of Knowledge or The Vedas and their Angas and Upangas by Pandit Behari Lal B.A., Shastri M. R. A. S. Jabbulpore C. P.
(Union Printing Works Lahore)
Price Rs. Five.

We owe an apology to the learned author for having delayed a notice of the book for so long a time. The printing is distinctly good although the typographical errors are serious and numerous. The information embodied in the book is certainly encyclopaediac. The learned author must have taken considerable pains to collect and compile the materials. The chapters in defence of Vedic teachings are convincing and vigorous. Pandit Bihari Lal deserves the thanks of Vedic Dharmists for having written so able a book brimming over with references to the Angas and the Upangas. The portion of the book dealing with the Vedas cannot be sufficiently praised. We are afraid we cannot congratulate the author on what he has written in regard to the Brahmanas. It is strange that while the learned Pundit rejects the authority of Sayana and his occidental disciples while interpreting the Vedas, he follows them blindly, unthinkingly and unreflectingly in his interpretation of the Brahmanas. Before the advent of Swami Dayananda, the Vedas were believed to teach what Pandit Behari Lal now attributes to the Brahmanas. European scholars still hold this view. It is for this reason that the learned Pandit has felt the necessity of writing the book under review. If Swami Dayananda had followed existing commentaries of the Vedas, just as Pandit Behari Lall follows the commentaries of the Brahmanas, very few educated people would to-day be believing in the divine origin of the Vedas Pandit Behari Lal has very ably shown that Syana and others have read Pauranic legends into Vedic texts. How could they have changed this attitude of mind and freed themselves from all pre-conceptions when they set to work to explain the Brahmnas. A thick and impenetrable jungle of glosses, annotations, and commentaries by Pauranics and Tantrics surrounds the beautiful

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structures of Vedic literature and conceals them from view. Whoever follow the labyranthine maze of this jungle is lost in the way. Swami Dayananda has cleared the way to the central edifice of the Vedas. If we desire to find out the *truth* about the Brahmanas, let us follow his method of interpretation and laying all commentaries aside try to fix the meaning of the Brahmanas independently with the help of Grammar, the Angas, the Upangas, and commonsense. We hope Pandit Behari Lal will ponder over our suggestion.

The language of the book is very defective at places. So excellent a book should not have been disfigured by mistakes of grammar and idiom. We would request the learned author to have the book revised by some literary man before the second edition is brought out. With all its imperfections, the book is a valuable contribution to English literature on the Vedic Religion and should be in the hands of all Vedic Dharmists and lovers of truth. We cannot recommend it too highly. Can be had of the author.

The Gospel of Life Volume I, an Introduction to the Study of the Bhagvad-Gita and the Upnishads by Mr. F. T. Brooks "Vyasashram" Adyar Madras. Price Rs. 1-8-0.

We need not introduce the author of the book to the readers of the *Vedic Magazine*. A chapter of the book has already appeared in an issue of the *Magazine* as the leading article. The article was much appreciated and our readers were enthusiastically looking forward to the publication of the excellent work. It has now appeared. It surpasses the wildest expectations of Mr. Brook's most enthusiastic admirers in point of literary workmanship, inspiring and uplifting sentiments, lucidity and luminousness of exposition, magnificence and splendour of descriptions, wealth of illustration and amptitude of detail. As Mr. Besant says in the short Introduction by her which is appended to the work:—

"Mr. Brooks has done his work well. The reader will find his own mind stimulated—the true object of a book. There are admirable ideas and phrases scattered throughout the lectures, ideas that will be fruitful, and phrases that will stick".

It is indeed wonderful that Mr. Brooks has entered into the spirit of Aryan scriptures so thoroughly that may "learned Hindus" like Rajendra Lal Mitra would be set down as veritable

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"Europeans" in comparison with this "foreigner". By writing this book Mr. Brooks has proved conclusively that truths embodied in Aryan scriptures are of universal application and our holy books surrender their treasures to all who reverently approach them no matter what their nationality or place of birth. Even a cursory reader of the book will endorse the following estimate of himself given by the author in a footnote.

"I may fairly consider myself entitled to speak as an Indian since I have neither interests nor home outside the Land of adoption, and am devoting my whole life to it—and to Humanity through it—according to my lights. I may not be a 'Hindu' (in the sectarian sense)—nor would I care to be. But I am certainly more of a Hindu than "Hindus" who know and honour their scriptures less than I do, and occasionally disgrace "Hinduism" in their own lives. Hinduism (as we, Friend Reader, understand it) is safe beyond the reach of these."

Although Mr. Brooks is a member of the Theosophical society, he has no intellectual sympathy with the "moonshine" preached by Mrs. Besant or with the love for the supernatural, the morbid aspiration towards abracadabra and mystifying lore and the fondness for mystic talk and Mahatmic occultism which are the distinguishing features of "official" Theosophy. He does not preach "cultivated inaction" but the gospel of active love and service exhibited in solid, concrete deeds. He is a true follower of the Veda which declares.

"Let Man, at work'en here on earth.
A hundred Æons wish to live".

This mantra forms the motto of the chapter on "SERVICE" in this excellent book. As Mr. Brooks himself says, he has "for years maintained an attitude of complete and personal independence" from her (Mrs. Besant) as regards his own special line of work and the whole of his "inner life". That explains partly why a note of sturdy optimism pervades the book under review which preaches not dreamy repose, mystic balderdash, or the advent of a "Mahatma" whose psychic self is gradually growing in the hot-house of Theosphic mysticism under the direct superintendence of Mrs. Besant and Mr. Anundale, the lad's 'Private Secretary.' India stands not in need of teachings fitted for the intellectual solace of philosophic dreamers who being [illegible] themselves with visions, seances, and what not

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Mr. Brooks beautifully indicates the supreme need of India at the present moment when he says "A thorough overhauling and re-examination of her ideals from the standpoint of *life* of actual, practical, organic Good, is one of the things without which India cannot step forward into the bright future that awaits her". We would have quoted some beautiful passages from the book but for the lurking doubt in our mind that they would lose in charm and beauty if separated from their setting. We expect every one of our readers to buy a copy of this exellent book and to "read, mark and inwardly digest" what it contains. Can be had of the author.

Sacred Books of the Hindus. Panni Office Allahabad.

We have already warmly recommended this excellent series to our readers. The translations of the various *Arash Granthas,* which are by scholars of unquestionably high attainments, have the merit of being both literal and idiomatic. Most of the Upnishads and some of the Darshanas have already been translated and published in monthly parts.

The annual subscription is only twelve rupees. The Panini Office of Allahabad which is earning the gratitude of all lovers of scriptural lore by bringing out this series deserves support and patronage at the hands of all who desire a revival of the virile past of India. All applications should be addressed and remittances made payable to. "The Manager Panini Office Bhuvneswari Ashram Bahadurgang Allahabad"

History of the Brahmo Samaj Vol, I. by Pandit Sivnath Shastri M. A. (Published by R. Chatterji 210/3/1 Cornwallis Street Calcutta.). Price Rs. 3.

The book supplies a long-felt want. The Brahmo Samaj is one of those theistic churches which have contributed materially to the building up of modern India. The history of the chequered career of a church like that cannot fail to be of interest to all concerned with the problems of religious and social reform which are exercising the minds of India's well-wishers. The writer possesses the true historic sense. He is most impartial in apportioning praise and blame. Pandit Shivnath possess a psychological trait which eminently fits him for the task of a historian of contemporary events. Although himself a respected leader of the

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Brahmo Samaj and one of its "makers", he records his facts from the standpoint of a spectator who has held aloof from the struggle and watched it in a spirit of philosophic detachment. It is not every one who can thus push his personality to the back ground. Some of our political leaders think that their own activities represent the highest water-mark of Indian progress. Mr. Shastri is singularly free from these defects. If he errs at all, it is on the other side. His modesty at places exceeds all reasonable limits. The book faithfully records the progress and decline of a church which, originally Vedic, was perverted from its right aim by the impatience and hot-headedness of Akshya Kumar Dutta, the sinister influence of Rajendra Lal Mittra, and the thoughtlessness of Keshav Chander Sen. The towering personality of Dabendra Nath Tagore was the one steadying element in the Brahmo Church. This much as regards the religious side of the movement. But none but bigots can deny the splendid services rendered by the Samaj to the cause of social reform and personal purity in Bengal and of these also the book under review gives a fair idea. We look forward to the publication of the second volume which if it only maintains the height of excellence attained by the first will be equally popular. The book should be in the hands of all educated people whether Aryas, Brahmos or orthodox Hindus.

Kurukshetra, A Lecture on the Holy War by Mr. F. T. Brooks. Price as 6 (net).

An eminently readable book by the author of "The Gospel of life." In it the author has attempted to condense the substance of much that he has said in his recent lectures. The chapter on "The Battlefield of Duty" is excellently written. The get up and the printing are both satisfactory.

Caste System by Pandit Ganga Prasad M. A. M. R. A. S. the renowned author of the "Fountain-head of Religion".

A well-reasoned denunciation of the caste system as it is and a learned dissertation on its origin and on the necessity of adopting practical steps to abolish it. It should enjoy the widest possible circulation Price 6 annas. The profits will go to the Arya Pratinidhi Sabha (U. P.) Printing and get up excellent. Can be had of Pandit Brij Nath B. A. L. L. B. Secretary, Aryan Tract Society Moradabad.

Magnetic Aura or personal Magnestism by Professor Sv. Raghavachari C. L. D. D. Sc.

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A very interesting, useful, and inspiring book. The author discusses the various means by which personal influence can be augmented. They can be summed up under six heads :— (1) Honesty (2) Purity (3) Beauty (4) Self-confidence (5) Self-control (6) Brahmacharya. The book is worth reading. We strongly recommend it to the readers of the *Vedic Magazine*. It can be had from The Latent Light Culture Office Tinnevelly.

Life and Action. The Great Work in America for January and February 1911. Published by the Indo—American Magazine Company 222 North Kedzie Avenue Chicago.

It is another name of the Indo-American Magazine. The issue sent to us for review is neatly printed and contains many well-written articles.

The Rajput (227 and 228 Strand W.C. London) Annual subscription £ 1 in the United Kingdom and 15 Rupees in India.

This is one of the most interesting magazines recently added to our exchange list.

The Coronation number which has been lying on our table for sometime past is an excellent number. There are several beautiful illustrations of their Majesties, the Royal Family and eminent Rajput princes and princesses. The articles are thoughtful. The one on "What does the Coronation signify to India" by Mr. Viyas Rao is the best. It is an excellent dissertation on the duties of kings from the standpoint of the Vedas. The writer quotes Vedic texts at the head of the article and beautifully describes the Vedic ideals of sovereignty in the following words:—

"To a people like the Hindus, who have been nurtured in such ideals of Kingship, the institution of Royalty, however limited it may be in regard to its absolutism, has still a grandeur, a beauty, a sanctity, a pathetic and awe-inspiring acceptance of solemn duties and self-sacrifices that when a new sovereign ascends the throne, they pray he may have the strength to walk with the crushing burden of sovereignty on him, so that he may neither lay it aside and become unmindful of it, nor break down under its weight."

We cordially join in the fervent prayer of the writer that Om may give our gracious sovereign King George V strength of body, mind, and soul so that when he passes out of the realms of reality

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it may be said of him that "his life was one speech, one thought, one action for the good of his subjects" and that he "illumined the entire range of human endeavour". We welcome the "*Rajput*" into the rank of journalism. We are sure that if it continues to be ably edited, it will create a permanent place for itself in the field of journalism. We wish our princes and aristocrats, some of whom waste their time in frivolous pastimes and in flatterring and being flattered, would improve their minds by reading such wholesome publications as the "*Rajput*".

ARYA BHASHA (HINDI).

(चरित्र सङ्गठन) *Indian Press Allahabad. Price I2 as.*

Shrijut ज्ञानेन्द्र मोहनदास, a celebrated writer produced the original work in Bengali which has done immense good to the Bengali reading public. The present volume is a translation in Arya Bhasha by Shrijut Pandit जनार्दन झा. The translation is very nice. The style is simple, lucid, and fully expressive. Such works alone can adorn the literature of Arya Bhasha and supply the real needs of the Arya Bhasha reading public.

The book contains several essays on different subjects written by a masterly hand. The views expressed are sublime and such as are calculated to enlighten as well as ennoble and elevate the minds of the readers. The illustrations are taken chiefly from the modern period of Indian history. We can not praise the book too highly. Considering the excellence of the book, the price is not high.

बालस्वास्थ्य रक्षा (*Indian Press Allahabad.*)

This book is from the pen of Pandit Ramji Lal Sharma. The very name of the book indicates the nature of the contents.

The author holds that 99 per cent of the population possess poor health. It may be divided into four main sections. The 1st lays down the means of procuring health, the second discusses the true character of the different constitutions of persons, the third deals with meals—the right time at which they should be taken, their quality and quantity,—while the fourth describes the properties of eatable substances. The work throughout follows the lines of चरक and सुश्रुत. PRICE 8 ANNAS.

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३ कविता-कुसुम-माला *Indian Press Allahabad.*

"The Two Friends" "(दोमित्र)", "The Traveller" (प्रवासी) and two or three other valuable books have already been written by Pandaya Lochan Prasad. Now he has turned out another useful book. The present work is a collection of beautiful poems carefully compiled from the works of almost all the Arya Bhasha poets, past and present. The author himself is a good poet, and the book contains several pieces of poetry from his own pen. Besides, we find in it Shakespear's *"Friendship"* Campbell's *"Lord Ullin's Daughter"*, Southey's *"Scholar"*, Scott's *"Love of Fatherland"* and many other poems of foreign poets translated into Arya Bhasha verse. Some pieces are indeed marvellous. The writer "has presented a beautiful wreath, composed of sweet scenting flowers of poetry, sprung in the hearts of so many illustrious poets." We hope the Arya Bhasha reading public will acknowledge the gift thankfully and heartily.

लिपिबोध (*Science of writing*) *in two parts, by Pandit Gauri Shanker Bhatta Caligraphy Master Gurukula Hardwar.*

The book is excellent and has already run through two editions. The author, himself an eminent caligraphist, has in lucid language laid down the rules of the art of good, steady, beautiful writing and the formation of letters. The treatment of the subject is rigorously scientific. The second part consists of illustrations. We cannot too highly commend it to caligraphy teachers in all schools where Arya Bhasha is taught. Price 1 Re. and 6 annas. Can be had of the author.

नागरी लिपि पुस्तक (*Caligraphy Slip Books*) *by the same author.*

They are so excellent that the Education Deptt of the Central Provinces has adopted them for use in schools. The alphabetical chart and some Veda Mantras printed in gold and ordinary black letters by the same author are also beautifnl to look at and would adorn the drawing room of any educated Aryan lady.

Vedic Updesh Ratan Mala by Pandit Sri Pad Damodar Satyaraleker, the celebrated Vedic Scholar and Artist.

It is an Arya Bhasha translation of the 30th sukta of the third Kanda of the Atharva Veda. The sukta treats of the duties of man as a social being and of the right spirit in which social service should be performed and organisations conducted. A publication like this is extremely opportune at a time when public leaders are engaged in a keen controversy about responsible for titular

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distinctions and some of those who profess to be Vedic Dharmists are ready and willing to sell their church and country for selfish ends. This mode of popularising divine teachings is extremely useful. Price 1 anna. Can be had of the manager Sat Dharam Pracharak Press Gurukula Hardwar.

URDU.

Alkhatun (in 3 volumes) by Mirza Alibeg Deputy Collector Agra U. P. Price Re. 1 for each of the first and second volumes and Re. 1 and annas 8 for the third volume.

The book is neatly printed and the style is chaste and literary. It is also free from bigotry and anti-Hindu bias which disfigure the writings of some Muslim gentlemen that have been brought up amidst enervating environments created by the Muslim League. The author's spirited defence of the Pardah system will, of course, excite fun among progressivists and students of history who realize what an enormous amount of mischief this institution has done by stunting the physical growth and hampering the intellectual and moral development of India's fair daughters. But the book has its value inasmuch as it embodies beautifully written biograpical sketches of noted Indian women, both Hindu and Moslem, which invariably show sympathetic insight. Can he had of the author.

Sil ya dig ka Sahih aur Qudrati Ilaj va insdad (A Treatise on the Treatment of Consumption) by Mr. Har Govind Prashad Nigam M. A. Mufid Am Press Lahore. Price 8 annas.

The get up and printing are both excellent. The style is lucid and chaste. The author once himself a victim of tuberculosis, has produced a brochure on the subject invaluable for laymen. Much of what he says is based on personal experience. The method of treatment is popular and the book is so interesting that we finished it in one sitting. Can be had of L. Jagishar Nath Kucho Natwan Delhi.

Arya-Siddhant (Eight Lectures on the Teachings of the Arya Samaj) by Professor Diwan Chand M. A. of the Lahore D. A. V. College. Arya Steam Press Lahore. Price 8 annas.

The lectures exhibit vast study, a fair grasp of the leading principles of the Arya Samaj, and philosophic insight. The book must be in the hands of Urdu-knowing persons who are desirous of gaining a knowledge of the religious teachings of the Arya Samaj. Can be had of the manager. "*The Arya Gazette*" Lahore.

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CONCEPTION OF GOD HEAD IN THE VEDAS.

It was no doubt a very happy idea to publish a tract (in English) on the "Conception of God head in the Vedas," and we heartily congratulate the "Youngmen Arya Samaj Tract Society" of Lahore on the admirable manner in which that idea has been carried out. The usefulness and importance of an undertaking like this can hardly be over-estimated. We also congratulate the author on his judicious selection of Veda mantras. Here are a few specimens:—

(1) "He who shone conspicuous before all, Supreme God of lofty wisdom, who by His power and might, is the Protector of the heavenly orbs, before whose breath, through greatness of His power, the two worlds tremble, He, O men, is Indra". Rig II., 12—1.

(2) "Inspired by Sages and Saints who claim our homage, we will praise Eternal Lofty Agni—Him who hath spread abroad the Earth with splendour, this heaven and both the worlds, and air's mid-region." Rig X. 87-21.

3. "Mightiest of the mighty, Agni, Thou art Indra, Thou art Vishnu, pervading and over-spreading all, Adorable: Thou art Brahmanaspati, the Brahman (Brahm.) providing wealth (of Spiritual and Secular Wisdom): Thou, O Sustainer, with Thy wisdom, tendest us". Rig II. 1—3.

(4) "Lord of all wealth, the exalted Being who propped up the heavens and measured out the Earth's broad expanses—He, King Supreme, pervades all living creatures. All these holy activities (in the universe) are Varuna's". Rig VIII. 42-1.

Altogether the booklet under review is a remarkable production, and gives a very clear idea of the *monotheistic* character of the divine Vedas. It proves, and proves conclusively, for a thousandth time that "there is only one and not more than one eternal God in the Vedas and that the terms Indra, Agni, Varuna &c. are all nearly synonymous and "Ishwar-Vachaka". We therefore recommend this excellent publication to the English-educated public in general and to the Orientalists and their worthy disciples in particular, who, even now, think fit to hold fast to the exploded and childish belief that the Vedas teach the worship of more gods than one. We trust the tract under notice will have a wide circulation.

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CRITICISMS AND DISCUSSIONS.

PHYSICAL SCIENCE IN THE VEDAS.

DEAR SIR,

When I read the criticism which my learned friend Professor Ray has been good enough to offer on the second part of my article entitled. "The advent of the Redeemer" for the first time, I felt that I was face to face with a Rishi of the old world, whose tender soul had been disgusted at the rank materialism of the present-day and his remarks operating like the wonder-working Alladin lamp of the Arabian Nights Entertainment dispelled, though temporarily, the awful gloom which sat on my poor materialistic soul like a nightmare. At that time I felt inclined to bid adieu to this wicked world and all its temporal concerns. But drunk as I was "with the wine of materialism" and "hypnotised by the vanities of the world" I went to sleep over the matter once again. A deeper insight however revealed the fact that my good, learned and worthy friend was neither a *saint* seated upon the sublime heights of transcendental spirituality nor a *yogi* living upon the spiritual food of abstract thought or divine contemplation, but a veritable man of flesh and blood subsisting on God's air and water which he has so mercilessly handled, and one who was capable, like the ordinary mortals of my stamp, of sarcasm and satire. As such he is a foeman worthy of my steel and I, therefore, prepare to join issue with him.

To begin with, my friend does not attempt an explanation of a single Vedic text without leaning on the doubtful crutches supplied by his worthy preceptors. This detracts a good deal from the deference due to him who tries to stand upon his own legs.

My learned friend falls foul of me because I have attempted to give a scientific explanation of a certain Vedic text. But what is his justification for displaying this animus? Let him not forget that we, the Aryas, believe that the Vedas are "the repository of Divine Knowledge and the store-house of Divine wisdom." We believe also that they contain the germs of all the arts and sciences revealed by God to man. *And we believe that truth and science are one.* What harm, then, if we try to put technical and scientific interpretations on Veda mantras of which they are capable? Where

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is the inconsistency? Where lies the error in this? Let the learned Professor answer.

My friend first says that the verse expounded by Pandit Gurudatta is not susceptible of the interpretations put upon it by the Pandit if the literal meaning of the verse be taken and then after quoting Griffith's translation of the verse he remarks:—

So " for strength substitute "kinetic energy", for foe-destroying "oxidising and translate घियं घृताचिं साधना as "the joint performers or constituents of water" and we have the same interpretation which our friend offers to us". It may be noted that Manmath Nath's translation is as follows.

"I invoke Mitra of pure strength and Varuna the destroyer of enemies the joint performers of the act of water—shedding". Oxidising" is destroying (foe is not a translation of any word in the original) and pure strength in scientific terminology is "kinetic energy." Mr. Ray has not touched the arguments and authorities produced by Pandit Gurudatta to prove that Mitra and Varuna mean also hydrogen and oxygen. His only argument is that there can be no mention of "boiling points" specific heat' and 'chemical composition' in the Veda. In holding this view he is manifestly in the wrong. "A student of the Vedas" has quoted a few Veda Mantras which, if they have any meaning at all, teach scientific truths.

In the course of his criticism, our friend makes mention of a grand discovery made by his white Gurus of Europe and America. He says:-"Indeed the eminent German scholar Dr. Roth and many others are of opinion that before the Indo--Aryans and the Iranians separated *Varuna was the highest and holiest of the gods of their common ancestors and represented the spiritual side of their religion*" Now let me inform my learned friend that we, the Aryas, have outgrown this childish belief, have emancipated ourselves from the thraldom of Oriental scholarship in matters of religion, and are not particularly fond of passing under the Caudian Forks. We believe there is only one and not more than one eternal God in the Vedas and that the terms Indra, Agni, Varuna &c. are all nearly synonymous and *Ishwar-wachaka*. We, therefore, do not agree with the gratuitous theories admittedly based upon a conjectural superstructure advanced by European scholars and their Indian disciples, as far as the Vedas and Vedic literature are concerned.

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The Veda itself declares.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यस्स सुपर्णो गरुत्मान् । एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वा न माहुः ॥

He is one, but the wise call him by different names such as Indra. Mitra, Varuna, Agni, Divya—one who pervades all the luminous bodies, the source of light, Suparna—the Protector and Preserver of the universe whose works are perfect-Matriswa-Powerful like wind and, Gautama—Mighty by nature. The language of the Mantra is so simple that it is not possible to interpret it in any other way than that in which I have done. If it is, let my friend try. When the Veda itself declares that Varuna is a name of God, we have no right to take it to mean a member of a pantheon. This holds true in verses like this. Of course when the term is used in another sense we have a perfect right to fix a meaning in accord with the text. The subject matter of the hymns of the Rig Veda quoted by my friend, even if we accept his translation, does not relate to a recognised member of a pantheon possessing a distinct individuality. If we substitute Supreme God for Varuna, the mantra suffers neither in clearness of expression nor does the translation appears unnatural and strained. Here is my friend's translation of one of those verses with the necessary substitution:—

"Freed from sin I will faithfully serve as a slave the Supreme Being who fulfils our wishes—supports us. We are ignorant. May God bestow on us knowledge. May the All Wise Deity accept our prayer and bestow on us wealth."

It will thus appear that there is hardly a single cogent and reasonable point among all the critical remarks the professor has been good enough to offer.

But we must give praise where praise is due; and I am obliged to Mr. Ray for a very significant remark contained in his words quoted below:—

"Sayana and Maxmuller are like the stone quarry coolies, a Dayananda, a Vidyarthi, an "Indian Nationalist" are skilled sculptors". I am in full agreement with Prof. Ray on this point. Sayana and his European and Indian disciples are certainly stone quarry coolies "not particularly burdened with powers of discrimination," for they have only made confusion worse confounded. Had they been intelligent expositors, and known which

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is which, they would have separated the dross from the metal, and thereby contributed towards a better understanding of the Holy scriptures. But this they could not do, and their authority is only a glaring instance of "the blind leading the blind". Dayananda was surely a skilled sculptor and more. He cleared the Augeatables of the filth accumulated by a hundred generations of Oriental schoolmen and masters of Pauranic lore who read into the Vedas what was taught by the Puranas setting at naught the authority of ancient commentators of the Vedic Period, separated the gain from the chaff, and gave the world the only correct, reasonable and soul-satisfying interpretation of which the Vedas are capable. One word more and I have done. The learned professor tauntingly remarks:—I have seen Arya authors quoting pages of Maxmuller's translation provided the hymn is of the right sort" True. It a a cardinal doctrine of our faith that we should accept truth from all sources and reject error even if it emanates from such a high authority as Professor Ray. What harm, then, if Arya authors quote from Sayana or Maxmuller as long as they correctly interpret Veda Mantras? Our guiding principle in matters like this is the same as is contained in the following lines of the Arya Bhasha poet:—

उत्तम विद्या लीजिये यदपि नीच पै होय ।
परो अपावन ठौर में कञ्चन तजत न कोय ॥
"सत्यमेवजयते नानृतम्"

Yours Truly
An Indian Nationalist.

P. S. I am grateful to "A student of the Vedas" for so ably taking up cudgels in my behalf. He has, however, misunderstood me on one point. This misunderstanding it is my duty to clear up. I have nowhere said that the Vedas are text-books of professional and liberal sciences. My friend has not perhaps read my article a second time and has accepted as true what professor Ray chose to put into my mouth. Even Pandit Gurudatta has not said anything of the sort. All that the Pandit says is that the well-known division of the course of study of Aryas, the Vedas, into Rig, and Yajur, is based upon a principle of liberal and professional or (technical) education–surely a very different thing from what the Professor attributed to the illustrious deceased.

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NOTES.

NELSON'S ENCYCLOPAEDIA.

This work has been boomed persistently for sometime past. We have been told that it is "an *up-to-date* and complete illustrated library" and "a work of reference which will contain all that is likely to be required by the general public." "Put not your faith in princes" said an illustrious and brilliant statesman when his life-long services were rewarded with black ingratitude. We would say to our readers with all the emphasis we can command "Put not your faith in advertisements" If all that is embodied in advertisements were go-pel truth, there would not be in the world a single man suffering from incurable diseases for some of the rostrums advertised possess, we are told, all the virtues of a panacea and those who advertise and those that have discovered them give themselves out to be wiser than Ashwani Kumar or Aesculapius.

It is the rule of life of some people to interpret the fulsome praises forming part of advertisements by contraries so often and so repeatedly have people been duped and gulled by quacks, mountebanks, and charlatans through the instrumentality of the "Fourth Estate." But one must draw the line somewhere. It appears inconceivable that a respectable house like that of Nelson and Co, that has traditions to maintain, should pass off a work executed in a careless, slovenly and perfunctory fashion as a treasury of up to date knowledge. The 4th volume of the Encyclopaedia is lying on our table. Under the heading "Brahmo Samaj" we are regaled with entertaining fibs and with bits of information that would be news to Pandit Shiva Nath Shastri, Mahatma Munshi Ram, and Principal Hansraj.

We are told at the very outset that "the most remarkable religious revival of modern time has been that of the Brahmo Samaj, or, *as it is sometimes called, Arya Samaj.*" The writer since he possesses so much brazen-facedness and audacity might have with equal truth asserted. "The most remarkable religious

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revival of modern times in England has been that of the Unitarian Church, or as it is sometimes called, the Presbyterian Church."

The revered founder of the Brahmo Samaj is spoken of as "Rajaram." The Adi Samaj is translated as "New Church". One might with equal accuracy translate the Zemindari Association as "Labour Club" Again we are told that in the "conservative re-action" consequent upon the disruption which followed the false step taken by Keshub "this Samaj (i.e. the Sadharam Brahmo Samaj) fell back on Vedic authority for the theism which it professes." Will Pandit Siv Nath endorse this statement or is his remarkable work "History of the Brahmo Samaj" to be regarded less authentic than the article in the "up-to-date" encyclopaedia! It is a pity that the venerable Pandit did not consult this "Library of Reference" before publishing his monumental work.

Then we are told by the writer who, doubtless, is a "leading authority" that the Arya Samaj is rather a political organization than a religious body, and of late has come prominently forward as a movement "less to reform Hinduism than to rouse it into resistance to the alien influences, both Christian and Mohammedan which threatens to denationalise it". This sentence bears a very close family resemblance to the one which immortalized Mr. Chirol. This is what that veteran journalist wrote in the "Thunderer".

And the whole drift of Dayanand's teachings, is far less to *reform Hinduism than to rouse it into active resistence to the alien influences which threatened, in his opinion, to denationalise it.*"

So the "leading authority" has stood godfather to Mr. Chirol's misstatements. The poison of "Chiroltine" will now be administered in small doses to millions of credulous Englishmen and thus a powerful religious movement will be brought into disrepute and the public mind will be gradually prepared to view with complacency the dark designs of its enemies when the mask is thrown off and the policy of "no quarter" openly preached.

Another false statement emanating from the same source is unblushingly repeated. We are told that politically the Arya Samaj is "strongly aggressive, and its attempt to check enlistment and even to tamper with the loyalty of certain regiments is no

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secret." Mr. Chirol must be surveying all this with a grim smile of satisfaction and must be rejoicing over the success of his designs. But if there is a just Providence presiding over this Universe, complete exposure is sure to be the fate, sooner or later, of persons that take malevolent delight in maligning and calumniating loyal and law-abiding bodies of their fellow subjects. Mr. Chirol may now gloat over the scenes of lacerated hearts that he has created, but if history is not a sham, the historian of the future will couple his name with the name of immortal and inimitable writer of articles on "Phoenix Murder" But we have a question to ask our countrymen? Will they continue to patronise "works of reference" which thus malign their public movements and inject millions with an Anti-Indian virus? Will they not teach these publishers and leading authorities a lesson?

THE ENCYCLOPAEDIA BRITANNICA AND THE ARYA SAMAJ.

The Arya Samaj which was at first treated with contempt and never even noticed in works of reference has suddenly risen in importance thanks to Mr. Grey, Mr. James Smith, Mr. Chirol and others of that type. In the 11th. edition of the Encyclopaedia Britannica there is a note about the Arya Samaj. Though the note betrays no signs of Mr. Chirol's subtle influence, it is nevertheless full of gratuitous statements and has been evidently written by one under missionary influence. (We are told that in the formation of Dayanand's conception of God, the Bible was much more influential than the Veda. Now even a superficial student of Dayanand's works knows that in his teachings there is no trace of trinity in unity, unity in trinity or of a vindictive Jehovha—an arbitrary ruler of the universe constantly changing his mind and repenting of what he had done, soon roused into anger and as easily pacified. Nor does Dayanand believe that God has created the world out of nothing. Dayanand's conception of Godhead is diametrically opposed to the Christian conception. He believed that God, matter and soul are three distinct entities eternally co-existent. Of these Matter, is mere existence, Soul is an intelligent existence and God is an existence which is All Intelligence and All Bliss.) God shapes and moulds matter according to absolute immutable and perpetually operating laws the working of which shows unerring prescience, omniscience, omnipotence, inflexible justice and genuine mercy.

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There is an interminable chain of evolution and dissolution extending from eternity to eternity. He is free from all passion or emotion and is the embodiment of the most perfect wisdom. He awards or punishes the soul according to its good or bad deeds in conformity with the requirements of unbending justice and unflagging regard for the welfare of individnals and the entire creation. The Divine Laws which are an expression of the eternal and immutable Divine Will are embodied in the Holy Veda which like its author is eternal. What has all this to do with the essentially anthropomorphic conception of a Jehovah who like an Oriental despot blows hot and cold in the same breath, directs His prophets to do a certain thing and then countermands his orders on insufficient grounds, orders destruction of property and enforces obedience to His whims by violent methods. The writer in the "Britannica" holds up Dayanand's definition of a "*Yajna*" to ridicule. Those of our readers who have read our articles on this subject in the *Vedic Magazine* know full well that Dayanand's definition is as old as the oldest shastras and if Dayanand can be accused of reading into the Vedas "modern scientific discoveries" the ancient Rishis must also be charged with the offence of having read into the Vedas thousands of years back what is claimed to be essentially "modern." This, of course, is too absurd to be maintained seriously even by a Macdonnel or a Paul Duesen. We have discussed this subject fully in a work entitled "The Philosophy of the Yajnas" which we propose to bring out shortly. In the meantime we would ask our readers to ponder over the following quotation from the Baudhayana Grihya Pariśhsha Sutra.

चतुर्धा ज्ञेय उपास्याश्च स्वाध्याय यज्ञो जपयज्ञः कर्म यज्ञो मानसश्चेति

Here study and the doing of deeds are spoken as Yajnas ! Can it be held in the face of quotations like this that Yajna merely means "sacrifice" The writer says that the "narrower scope and corresponding intensity of conviction" have won for the Arya Samaj great strength. He has not shown how the fact of its not being eclectic is a proof of narrowness of scope. Is it to be presumed because of the intensity of conviction. Have scientific men no intensity of conviction? If they have, is that also to be ascribed to the narrowness of the scope of science? Surely the public expects more carefulness, greater research, and greater receptivity from contributors to a monumental work deservedly held in great repute than

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have been shown by the learned gentleman who has written the note on the Arya Samaj.

THE HINDU UNIVERSITY

After many discussions and much agitation in the press, the Hon'ble Pandit Madan Mohan Malviya has resolved to establish a Hindu University independently of Mrs. Besant although the C. H. College will, it is believed, be incorporated and affiliated. The Hon'ble Pandit, whose self-lessness and devotion to the Hindu cause we admire so much, has sent us a copy of the Prospectus. We read it with avidity but must confess to a feeling of disappointment when we laid it down. We were completely bewildered. We fail to see what constitutes the distinctive feature of the proposed university unless the fact that the Sanskrit College of Benares will, if the Government consent, be here in after managed by the university be regarded a speciality In other respects it will be like the existing official universities. The need of an indigenous university was supremely felt because educationists believed that no genuine intellectual progress was possible so long as the medium of instruction was a foreign language which impeded the onward march of the spirit, hampered the development of thought, and nip all originality in the bud. We fondly hoped that in the *Hindu* university at least *Hindi* would be the medium of instruction especially when the organiser and the moving spirit was the first President of the Hindi Sahitya Sammelan.

But in the Prospectus we are told that "instruction shall be imparted through the medium of English". The absence of suitable text-books is pleaded as a justification for this suicidal step and a hope is held out that in course of time one of the vernaculars (mind you not Hindi necessarily) will be allowed to be used as a medium of instruction. It appears that suitable text books will at some subsequent period be rained down from Heaven; and students and teachers will pick them up and start work forthwith. Literature is a matter of evolution and not miraculous creation and what hope can there be for the growth of a rich vernacular literature if even a "national university" refuses to preside over the process of evolution. Would English literature have developed if the medium of instruction in Colleges affiliated to the Oxford university had been Latin or Greek? Would Japanese literature have grown to its present proportions, if the Emperor and people of Japan had argued as the honourable Pandit is arguing to-day? We hope to revert to the subject in our next issue and to discuss it thoroughly in all its bearings.

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.— *Herbert Spencer.*

The Season.

There is no trace of the rains. The sun shines with sweltering heat and sometimes it is oppressively close even at night although the nights are generally cooler in the Gurukula than they are in the plains. If there is no favourable change in the atmospheric condition, a terrible famine is apprehended. God's will be done. Since the above was in type, a few showers of rain have fallen But the insfficiency of rain continues to be the general complaint through out the country.

The Term Examination & the Vacation.

The Term examination of the Maha Vidyalaya is over, the results have been declared, and the College and the School have been closed for two months on account of the annual vacation. On the last day of the term the staff and the students assembled in the Principal's room. The Principal read out the result and mada a short speech reminding the students of their deficiencies and of the necessity of removing them On the next day the Shrawani was duly celebrated according to Shastric injunctions.

Deputations.

During the vacations some Professors and teachers will go out on an extended tour and collect subscriptions for the Gurukula and deliver public lectures on the Vedic Dharma and the Gurukul system of Education. Professor Ram Deva is going to the Central Provinces and the Deccan. Professor Balkrishn M. A., L. Lakshman Dass B. A. Head master and Pandit Rala Ram will tour in the Panjab as directed by the Secy. A. P. Sabha Panjab. We hope that the office bearers of the local branches of the Arya Samaj aud individual Aryas will help the members of the deputation to the best of their power in their noble and beneficent work.

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